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9

THE
HISTORIANS OF SCOTLAND.

VOL. IX.

1841

9.

THE
HISTORIANS OF SCOTLAND.

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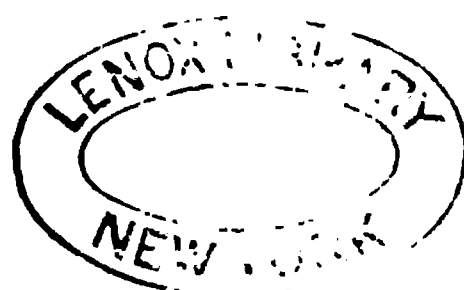
THE
HISTORIANS OF SCOTLAND

VOL. IX.

Andrew of Wyntoun's
Orygynale Cronykil
of Scotland.

VOL. III.

EDINBURGH
WILLIAM PATERSON
1879.



**The Orgygnale
Cronykil
Of Scotland.**

BY ANDROW OF WYNTOUN.

EDITED BY

DAVID LAING.

IN THREE VOLUMES.

VOL. III.

EDINBURGH

WILLIAM PATERSON

1879.

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PREFACE.

IN the Introductory Notice prefixed to Volume First, I explained the plan adopted in editing the work. This Third Volume brings it to a close. The Ninth and last Book of the Chronicle is followed by Notes and Illustrations to the several volumes, consisting of Various Readings published in the former edition by Macpherson, along with his Notes, Glossary, and Index, but the whole revised and considerably enlarged where it seemed requisite.

As an Appendix to the Preface, I have now, as proposed, to subjoin two distinct articles. The one is an Account of the Author and his Work; the other, a Description of the various Manuscripts of the Chronicle that have been discovered and made use of in preparing this edition.

In regard to the personal history of the Prior of St. Serff's Inch, Lochleven, I regret that after long and diligent research so little information can be obtained. I have been more fortunate as to the early Manuscripts

of his Chronicle, as it will be seen that several of these were unknown to Macpherson. I have likewise added a short Biographical Sketch of his own life, as an act of justice to his memory, his learned and valuable labours having hitherto been entirely overlooked in Scottish Biography.

The pleasing duty now remains for me to express my sense of obligation for the advantage and convenience afforded in the use of the Manuscripts that are described. Those in the British Museum required to be examined on the spot, but every facility was afforded for doing so by my old friend Sir Frederic Madden, and his successor, as Keeper of the Manuscript Department, Edward A. Bond, Esq.; to the Curators of the Library of the Faculty of Advocates; to Principal Shairp and the Curators of the University Library, St. Andrews; to Mrs. Erskine Wemyss of Wemyss Castle; to the Honourable R. W. Talbot; and to the late Earl of Dalhousie.

DAVID LAING.

EDINBURGH, 1876.

APPENDIX I.

NOTICE OF THE AUTHOR AND HIS WORK.

THE information to be gleaned respecting the Author of the Original Chronicle is restricted to a few facts which he himself chiefly has recorded. His birth may be placed soon after the middle of the fourteenth century; and he tells us he was baptized by the name of Andro of Wyntoun:—

“ And for I wyll nane bere the blame
Off my defawte, this is my name
Be baptysyne, Androwe of Wyntowne.”¹

His ecclesiastical position, and his connection with St. Andrews and the Priory of Lochleven, are thus referred to:—

“ Off Sanctandrowys a Chanone
Regulare, bot noucht for-thi
Off thaim all the lest worthy :
Bot off thare grace and thaire faʋoure
I wes, but meryt, made Priowre
Off the Ynche within Lochlewyne,
Haʋand tharof my tytill eʋyne
Off Sanctandrowys dyocesy,
Betwene the Lomownde and Benparty.”²

The exact period during which he held the office of Prior has not been ascertained, but from sources referred to in Macpherson's Preface, it appears that from 1395 to 1413 he publicly acted in that capacity.³ With the leisure and retire-

¹ Book I. Prol. l. 83-85.

² *Ibid.* l. 86-94.

³ Vol. i. Preface and Notes, pp. xxxiii, xxxiv.

ment which his position afforded, it is probable that the writing of the "Cronykil" would not occupy him any great length of time; and that the work was carried on with considerable diligence and application seems to be indicated in these lines:—

"*Memento dierum*, that leve yow nocht,
Antiquorum, bot drawe to thoucht
 Ilke generatyowne,
 * * * * *

The sentence off this autorite
 Suld move men to besy be,
 Thare statis to kene Orygynalle
 And thame to treyte Memoryalle,
 * * * * *

The dayis sulde be set for terme
 A certane purpos for tyll afferme:
 Swa stablyst have I my delyte
Consequenter now to dyt
 Wyth delytabyll incydens,
 And in plesand conveniens," etc.¹

The latter part of the work at least was written when the Author was beginning to feel the infirmities of old age. This is quaintly expressed in the Prologue to the Ninth Book:—

"For, as I stabil myne intent,
 Offt I fynd impediment,
 Wyth sudane and fers maladis,
 That me cumbris mony wis;
 And elde me mastreis wyth hir brevis,
 Ilke day me sare aggrevis.
 Scho has me maid monitioune
 To se for a conclusioun,
 The quhilk behovis to be of det.
 Quhat terme of tyme of that be set,
 I can wyt it be na way;
 Bot, weil I wate, on schorte delay
 At a court I mon appeire
 Fell accusationis thare til here,
 Quhare na help thare is, bot grace."²

¹ Book III. Prol. l. 7-28.

² Book IX. Prol. l. 33-47.

The last lines of Book IX. obviously afford ground for the conclusion that the work was finished subsequent to the death of Robert Duke of Albany, and before the return of James the First from his captivity in England, or between 3d September 1420 and April 1424.

In reference to the title of his work, Wyntoun explains that it is called "Orygynale," not, as might now be supposed, because it was his own composition, but from the circumstance that it treats of history from the beginning, or, as he reckons it, from the creation of angels :—

"The tytill of this Tretis hale,
I wyll be caulde Orygynale :
For that begynnyng sall mak clere
Be playne proces owre matere.
As of Angelis, and of Man
Fyrst to rys the kynde began."¹

From the apparent variations in the MSS. it has been concluded that the Author made a complete revisal and enlargement of his Cronykil, so as to be reckoned first and second editions. His first intention evidently was to limit the work to Seven Books,² but afterwards changed to Nine Books. While some copies are so divided, in others the chapters are numbered consecutively from beginning to end, and not according to separate Books.

Though Wyntoun in the course of time, while compiling his Chronicle, made frequent corrections and additions, these were not to such an extent as materially to alter the work itself. The most important alterations (as already noticed in the Preface) occur in Chapters VIII. and XIX. of Book IV. in reference to the first advent and the succession of the Pictish kings. The MSS. containing the corrected text are reckoned to be the last revised and completed text.

¹ Book I. Prol. 1. 95-100.

² *Vide* vol. ii. p. 369, ch. XIX.

The sources from which Wyntoun derived his information are repeatedly referred to throughout the work; but he complains of the scarcity of historical writings within his reach:—

“ For few wrytys I redy fand,
That I couth drawe to my warande:
Part off the Bybyll, with that that Perys
Comestor ekyde in hys yherys;
Orosius, and Frere Martyne,
Wyth Ynglis and Scottis storys syne.”¹

As already mentioned in the Preface, pp. xxxiv, xxxv, a considerable portion of the Cronykil was written by another author, of whose name Wyntoun confesses he was ignorant:—

“ Tyll hys purpos accordand
Before hym wryttyn he redy fand,
That in the Kyng Dawys days ware dwne
The Brws, and Robertis, his systyr swne.
Quha that dyde, he wist rycht noucht;
Bot that till hym on cas wes browcht.”²

The assistance thus afforded him he gratefully acknowledges, and modestly ascribes a higher degree of genius to the author than he considered himself to possess:—

“ This part last tretyd beforne,
* * * * *
Wyt yhe welle, wes noucht my dyte;
Tharoff I dare me welle acqwyte.
Qwha that it dytyd, nevyrtheles,
He schawyd hym off mare cunnandnes
Than me, commendis this tretis,
But faʋoure, quha will it clerly prys.
This part wes wryttyn to me send:
And I that thought for to mak end
Off that purpos, I tuk on hand,
Saw it wes welle accordand
To my matere, I was rycht glade;
For I wes in my traʋale sade,

¹ Book I. Prol. l. 115-120.

² Book VIII. l. 2955-2960.

I ekyd it here to this dyte,
For to mak me sum respyte." ¹

This contributed portion of the Cronykil extends from Chapter XIX. of Book VIII. to Chapter X. of Book IX., or about 180 pages of the present edition.

In regard to the general character and style of the Cronykil, it does not seem necessary to add any further critical observations to those of Mr. Macpherson in his preface, more especially as every reader has now the opportunity of judging for himself. A good deal has been said of the simple credulity of Wyntoun in relating so much that is purely fabulous, as, for instance, the stories about St. Serf, the patron saint of the Priory; but he is by no means singular in this, for previous writers had recorded these fables, or they were handed down by tradition, and as an ecclesiastic, if not as a historian, he could scarcely venture to ignore them; but no wonder need be felt at the credulity of the honest chronicler, when even now the same or similar fables are devoutly credited by persons of undoubted learning. In all that relates to sober history, however, it is generally admitted that the Cronykil is a work of great value, as a trustworthy record of not a few facts, of which no information could be obtained from any other source now known to exist. That Wyntoun did not write down everything he heard or read, without discrimination, appears from his own account of the principles which ruled his selection of matters:—

“ Yet I wyll noucht wryt wp all,
That I haŵe sene in my tyme fall,
Part, that is noucht worth to wryte;
Part, that can mak na delyte;
Part, that can na proffyt bryng;
Part, bot falshed or hethyng;
Qwhat is he, off ony wyte,
That wald drawe sic in this wryte ?

¹ Book IX. l. 1153-1172.

In lawté is full my purpos
 Off this Tretis the sowme to clos.
 Noucht all yhit that is fals, and lele ;
 Noucht all to wryte, yhit na consele."¹

The Priory "of the Inche within Lochlewynne," in which Wyntoun spent so great a part of his life, is described by Spottiswoode as a house belonging originally to the Culdees, in whose place the Canons-Regular were introduced by the Bishop of St. Andrews. It was founded in A.D. 842 by Brudeus, the last of the Pictish kings, in honour of Saint Serf, or Servanus, who is reported to have travelled from Palestine to Inchkeith, and got Merkinglass and Culross for his possession. The Priory was granted by King David I. to the See of St. Andrews.² According to the *Register* of the Priory of St. Andrews, this transfer was made by the Culdees and Ronan the Abbot, to Fothadh, son of Bren, Bishop of St. Andrews, on condition that he would provide them with food and raiment.³ This Fothadh is said to have died in the year 961.⁴

Various distinguished personages granted lands to the Priory of Lochleven, as recorded in the *Register* above referred to. Among these may be mentioned King Macbeth and his wife Gruoch, daughter of Bodhe, who, between 1037 and 1054, gave to the monks of the Priory, by charter, the village of Bogie, on the south bank of the Leven, in the parish of Markinch. Edgar, son of Malcolm King of Scots, gave them Portmoak; and Malcolm and his queen, Margaret, gave them the village of Balchristie, in the parish of Newburgh, Fife.⁵

The island in Lochleven, Kinross-shire, on which the Priory was built, is about eighty acres in extent, and is used as pasture ground. Some ruins of the Priory buildings, especially of the

¹ Book IX. l. 1177-1188.

² Spottiswoode, as quoted in Gordon's *Monasticon*, vol. i. p. 90.

³ *Reg. Prior. S. Andreae*, p. 113.

⁴ Reeve's *S. Adamnan's Life of S. Columba*, p. 394.

⁵ *Reg. Prior. S. Andreae*.

chapel, still remain. The parish of Portmoak, in which the Priory was situated, is said to have been the birthplace of Andrew Wyntoun, and, in recent times, of Michael Bruce the poet. There was also a priory of Portmoak, with a history somewhat similar to that of Lochleven.

APPENDIX II.

NOTICES OF THE VARIOUS KNOWN MANUSCRIPTS
OF THE CRONYKIL.

THE manuscripts, I imagine, may be referred to two classes, the *original* and the *amended* forms. In the first the Cronykil was divided into *seven books*, and the chapters run consecutively from Chapter I. to Chapter CXCV. Such are the MSS. Wemyss and Second Edinburgh. In the second class the Cronykil was divided into *Nine Books*, and the chapters of each book numbered separately. Of these are the Royal, St. Andrews, First Edinburgh, and Cotton MSS. Perhaps there might be a third class, in which the later additions, contained chiefly in Book IX., may have been substituted and added to the older text. The Lansdowne and Harleian MSS. are abridged.

I.—THE ROYAL MANUSCRIPT.

The volume so called is preserved in the British Museum among the King's Manuscripts, presented to the nation by King George the Second in 1757, and is marked 17. D. xx. It is already described in the Preface, vol. i. pp. xli-xliv. It is mentioned by Innes, who was the first to examine it, with his usual accuracy of research. He considered this MS. of the

Cronykil as greatly superior to all others, and as presenting the author's improvements in a revised text. He conjectured that it was written early in the fifteenth century, the date 1430 being usually assigned.¹ Macpherson, in adopting this opinion, says that it appears to have been transcribed for George Barclay of Achrody. According to other manuscript notes in the volume, it appears that this George was brother-german to Sir Patrick Barclay of Tollie, described as "chief" of the Barclays in Scotland. If we knew more of the history of this family, the date of the writing might be perhaps exactly ascertained. On a careful examination, the date assigned by Innes seems rather early, and about 1460 or 1470 may be more correct. In the Catalogue of the MSS. of the King's Library, by David Casley, London 1734, p. 270, it is thus described:—17. D. xx. I. "Andrew of Wyntoune, Canon of St. Andrews, his Originale Chronicle: An Heroic Poem in 9 Books; containing the History of the Scottish Nation to the year of grace 1418."

So far as the history of this manuscript can be traced, it appears to have passed from the Barclays through the hands of Sir William Innes, vicar of Banff (who may have been the actual transcriber), and of Mr. Thomas Nicholson, commissary of Aberdeen, before it was acquired by William le Neve, in his official capacity as York Herald, at the Coronation of King Charles the First at Edinburgh, in the year 1633. From Noble's *History of the College of Arms*,² we find that Le Neve was appointed York Herald on 25th November 1625, and was promoted as Clarenceux King-of-Arms in June 1635. There can be no doubt that after Le Neve's death in 1661, when his various collections were dispersed, this manuscript had been added to the Royal Library at St. James's. It is but proper to notice that a *facsimile* of the entire first page, with its

¹ *Critical Essay*, London, 1729, vol. ii. p. 624.

² London, 1795, 4to, pp. 238, 245, 278, etc.

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ornamented border, having a shield of arms and the autograph "William Le Neve, York," forms No. LXV. of the splendid series of "Facsimiles of National Manuscripts," published by Sir Henry James, R.E., of the Ordnance Survey Office: Southampton, 1863, large folio. To avoid a wrong impression of its having been originally an ornamented manuscript, it would have been well for the editor to have stated that the borders, etc., on this page were about two centuries later than the manuscript itself, having been added by Sir William le Neve after it came into his possession.

This MS. is written in a small hand (see the *facsimile*), and contains, on an average, fifty-two lines in a page. It is made up in *quairs* of twenty leaves, the outer one being of vellum and the others of stout paper.

The Prose Chronicle at the end, filling ten leaves, the last on vellum, assigned by Macpherson to 1530,¹ and by Pinkerton to 1540, is evidently of an older date, probably 1500-1510, if not earlier. The leaves form part of the Wyntoun MS. The most important parts of this Chronicle are given by Pinkerton.² He contracts the form by giving the years in simple numerals instead of "in the year of God," etc.

II.—THE LANSDOWNE MANUSCRIPT.

This copy of the Cronykil is also in the British Museum, among the Marquis of Lansdowne's manuscripts, "MS. Bibl. Lansdowne 197." It is an oblong folio of 259 leaves, written towards the end of the fifteenth century. In the printed catalogue it is assigned to the beginning of the sixteenth century, and had belonged to the Sinclairs of Roslyn, and was brought from Scotland by General Fairfax. It has the autograph of "W. Sinclair of Roisling."

¹ See his note, p. xliii. of Preface.

² Pinkerton's *History*, vol. i. p. 502, etc.

The Lansdowne MS. is divided into Books and Chapters; but the latter appear to have been numbered only last century, and the numbers run consecutively without distinction of Books. It is considerably abridged as compared with the Royal and other MSS. The last two pages of it are written in a different and rather later hand. The chief variations occurring in this copy, including its numerous omissions, are noted among the additional Various Readings, pp. 137-145 of this volume.

III.—THE COTTONIAN MANUSCRIPT.

This also belongs to the British Museum, and is marked "MS. Bibl. Cotton. Nero, D. XI." In addition to what is stated concerning it by Macpherson (see Preface, p. xlv), it may be described as an oblong folio, with an average of sixty-eight lines in a page. It wants a few leaves at the beginning and the end. Thus it begins with the lines—

"And drynkys bot water of the se,
Qwtheyr it salt or byttyr be."¹

and breaks off with the first six lines of Chapter XXV. of Book IX.

The writing of this MS. may be assigned to about 1440, or the early part of the reign of James the Second. It is divided into Nine Books, and separate Chapters, but not numbered. In addition to what is entered regarding this copy of Wyntoun among the Various Readings, it may be stated that the Prologue of the Second Book contains thirty-four lines, of the Third Book forty-two lines, and of the Fourth Book forty-eight lines. The Chapters of the Eighth Book are given in a list of about eighty-four titles. The Prologue of Book IX. has fifty-eight lines, and the list of Chapters about thirty-two titles.

¹ Vol. i. p. 32, lines 687, 688.

I am of age at twenty four
 of part name John Smith and
 I am of age for my own
 In common with my wife
 My wife's name is Jane
 as for my wife's name
 we have no children
 but my wife has made
 a will and has left
 all my estate to my
 wife and her heirs
 forever and I have
 no other children
 and I have no other
 estate and I have
 no other children
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go In to yis chapter: note the luk

Nota de funzione Regia

Olertys yet in philosophy
 sounder yet by yet more
 doth stand and may his eyes
 see better than he yet doth

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IV.—THE ST. ANDREWS MANUSCRIPT.

This MS. was found in the University Library of St. Andrews, in a ragged state, without title or name, early in the present century. It was sent to Edinburgh to be repaired and bound, and in that process some of the leaves were misplaced. The previous history of the volume is unknown, but at the foot of one of the pages, near the middle of the book, there occurs this note :—" Patrik Lermen the of Dersy, kny^t, his book." And on the last folio, the following signature is written several times in small hand, "Jo: ballingall." At the beginning some leaves are wanting, and others mutilated. The legible portion begins at vol. i. p. 26, l. 509, of this edition—

" But efter that to name it had
In Grece the Lordschype of Arcade."

It is written on paper in a hand which may be assigned to the latter part of the reign of King James the Fourth, and contains 452 leaves, with about thirty-four lines in a page. The titles of the Chapters are in red ink, and numbered consecutively as far as to "Cap. IX^{xx}XVIJ" (*i.e.* nine score and seventeen, or 197). The Chapters that follow are not numbered. The Rubrics are much the same as in the printed text, but are numbered straight on, although actually divided into Books, with the Prologues not reckoned. The two Chapters of Book IV. on the Early Kings are in their first or unrevised state. Chapter XLIII. of Book VIII. occurs only in this MS. and that called the Second Edinburgh MS. The last chapter which has a rubric is titled—

" How the Erle of Fyff with hys ost
Raid to pruff Erle Marchalis bost."

This MS. concludes—

“ The Erle of Mar in his prowes
That gretumly comendit was,
A lady weddyt gret of land,
The lady of Daffull in Braband.
Witht honour syne recordit hes
Nayme agane in hys cuntre.

J. Ballangall.”

The six last leaves are occupied with part of the prose Chronicle, beginning with Fergus the first king, and ending with Corane or Gorane Congal.

V.—FIRST EDINBURGH MANUSCRIPT.

This MS. is preserved in the Library of the Faculty of Advocates, Edinburgh, and is now marked 19.2.3. I find no account given of the volume as to whom it belonged and how it was acquired. On the fly-leaf there is inscribed the name “Johne Ærskine.” In another part of the volume the following words are written on the margin:—

“Hic liber est meus McKawlay cognomine dictus
Portnellan erat natus Matheus ipse erat vocatus.”

There occurs also the name of “ane honorabill man, Sir Niniane Dalzell de Glasquhen.” It is probable, however, that it belonged to Sir Robert Sibbald before being placed in the Advocates’ Library. In the catalogue of his library, sold by auction at Edinburgh in February 1723, the MSS. are described at pp. 135 to 140, and extend to 147 articles. Of these, No. 21 is “Winton’s (Andr.) Chronicle in Old Scots Rime.” “No. 22, An Old MS. of Scottish History, but no name or title is given to identify the work.” These MSS. at the end of the sale were sold in one lot to the Faculty of Advocates for the sum of £260.

Like the St. Andrews Manuscript, this is divided into Books and Chapters, but not numbered, except in a later hand (perhaps Sir James Balfour's). The Rubrics are much the same as in the printed text; but the two chapters of Book IV. relating to the Pictish Kings contain the original statements.

The volume is a small folio, and bound in wood. The writing may belong to the end of the fifteenth century. The beginning is wanting as far as to line sixty-five of the Prologue of Book I., "For all honest det suld be." It breaks off in Book IX., p. 94, at line 2594. Other defects are noted among the Various Readings.

VI.—SECOND EDINBURGH MANUSCRIPT.

This volume is also in the Advocates' Library, marked 15 Denmyln, 19. 2. 4, but it was formerly marked A. 1. 13. In the reign of Charles the First this MS. had come into the possession of Sir James Balfour of Denmyln, the Lord Lyon, and was acquired with the rest of his MSS. by Sir Robert Sibbald, who refers to it in his "*Memoria Balfouriana*," Edinburgh, 1699, as "*The Chronicle Originall of Andrew Wintoun*," in verse, to which is joined "*Brevis Chronica*," in prose.

This Manuscript is a square folio, and is written in a hand of the end of the fifteenth or early in the following century. The Chapters are numbered right on to the end. The Prologue at the beginning has 128 lines as in the printed text, with the exception of one line omitted. Then follow the lines—

"The secund cheptour tellis how this
In sewin bukis dividit is."

But notwithstanding this, in the account of the contents immediately following, four lines are occupied with a description of the contents of Books VIII. and IX. At the beginning of

the volume the Rubrics of the different chapters had been written, but the first few leaves are lost. The first Rubric preserved is that of Chapter LXXVII., and the rest follow on twelve pages to Chapter CCXIJ., with the conclusion—"Here ends the Table."

This volume contains the Forty-third Chapter of Book VIII., which is not in any of the other Manuscripts but the St. Andrews.

The short Chronicle in prose at the end fills eleven leaves, but is incomplete, ending with the succession of Robert II. in 1371.

VII.—THE WEMYSS MANUSCRIPT.

The knowledge of this Manuscript was somewhat accidental. In February 1822, a valuation of the library, paintings, etc., in Wemyss Castle, Fife, having to be prepared, and the persons who were officially appointed not being much skilled in such matters, at their own request I was fixed upon to accompany them as a joint valuator. In examining the books in this library I came upon a manuscript without title, and apparently defective at beginning and end, but which I easily recognised as a copy of Wyntoun's Chronicle. Beyond copying from the fly-leaf an old ballad, which I thought was worth printing, I made at the time no special examination of the volume. It was put aside, however, with a few rare books which required binding, as Admiral Wemyss willingly offered to send them to Edinburgh to be repaired or rebound. But these books seem to have been put aside and forgotten.

When the present edition of Wyntoun was in progress, I was naturally desirous to obtain the use of this Manuscript. In the application I gave from recollection a somewhat vague description of the volume, but no such book could be discovered.

A fire having a few years ago broken out and destroyed many of the books in that part of the library where it stood, it was apprehended that it might have perished. Still, with permission, a careful search was made by a young man who was sufficiently skilful to examine the books, and to ascertain if any fragments might still be found; and not wishing to abandon all hope of discovering it, I looked forward at least to have an opportunity of making a personal search.

In the interim, during the alterations on the building, Mrs. Erskine Wemyss came upon such a volume, tied up with other books, which fortunately proved to be those just referred to. This lady, with much courtesy, not only brought them over to Edinburgh for examination, but in the handsomest manner allowed me to have the use of the Manuscript Chronicle while the present volume was in progress. Whether the circumstance of its having been removed to some out-of-the-way press or closet from its usual shelf in the library might not have conduced to its actual preservation, I will not venture to say. But this I will add, that I feel under great obligations to this lady for the kind and obliging manner in which she has enabled me to give the following description and various extracts in the Notes and Illustrations.

The volume is a small square folio, measuring $10\frac{1}{2}$ inches by $7\frac{3}{4}$ inches, neatly written on paper, having on an average thirty-four lines in a page. The writing may be assigned to the early part of the fifteenth century. The first portion of a Table of the Contents is wanting. The first leaf contains the contents of Chapters CLXXI. to CXCVIII. The titles of the chapters are in red ink, and run on consecutively. On the fly-leaf the following note informs us that it had originally belonged to the Abbey of Cambuskenneth :—

“ This book was given me, 1639, by Dame Jane Ker, sister to Robert Earle of Roxburgh, who was then Lady of Enner-

leith. Her La^{re} gotte it out of the manuscripts of the Abbassee of Camskinner, neir to Stirling, etc.

“ Itt contines historie of Scotland to anno 1389.”

In addition to the various readings already quoted from this MS., the following extract will still further show the peculiarities of this copy :—

Vol. II. p. 11, line 4296, etc., 67 lines—

The hawtane message till him send,
 That in Arthuris Gestis is kend :
 That Hucheoun of the Auld Ryell
 Maid his Gestis Historiall,
 Has tretit fer mare cunnandly
 Than sufficient to tell am I.
 Bot in our mater to proceid,
 Sum that hapins this buke to reid,
 Will call the Autour to rekles,
 Or may fall argew his cunnandnes ;
 Sen Huchone of the Auld Ryall
 In till his Gestis Historiall,
 Callit Lucyus Hyberius emperour,
 Quhen King of Brettane wes Arthour.
 Bot Huchone baith and the Autour
 Giltles ar of that errour.
 For the first Autouris to say,
 Thar storyis quha that will assay.
 Off Orosius, Martyne, and Innocent
 Wrait thare storyis diligent,
 And zit Josaphus, all four,
 That mony storyis had sene our,
 Callit nocht this Lucyus Emperour,
 Quhen King of Brettane wes Arthour.
 Bot of the brute, the story sais,
 That Lucyus Hyber, in his dais,
 Wes of the empyre procuratour,
 And nouthar callit him King, na Emperour.
 Fra blame than is the Auctour quyte,
 As he befor him fand to write ;
 And men of gud discretioun
 Suld excus and loif Huchoun,

And myghte me say that had me
 gone in to the plough to ge
 A plough of land off that
 the owner of my mounthat
 As to be paid a plough of land
 the that was say was abundant
 A bill of mythe piding for
 Of little money past not and
 A bill of boyd for mythe od to
 by comone price pules was was
 Cuthbert piding a bill of piding
 And for mythe the dith was. dat
 the fulgert for for dith suddenly
 the being was moun of my for of
 when dith was being was dith
 that Cuthbert. led in Cuthbert
 dith was piding mythe dith Cuthbert
 Mythe Cuthbert piding Cuthbert
 And dith was piding mythe dith
 Cuthbert was in full Cuthbert
 Cuthbert in Cuthbert and moun
 that the dith in piding for
 Liber septimus

mythe

boyd

Cuthbert

That cunnand wes in litterature.
 He maid the gret Gest of Arthure,
 And the auteris of Gawane,
 The epistill als of Suete Susane.
 He wes curyous in his stile,
 Fair and facund and subtile,
 And ay to plesance and delite
 Maid in meit metyr his dite,
 Litill or ellis nocht be gess,
 Wauerand fra the suthfastnes.
 Had he callit Lucyus procuratour,
 Quhar he callit him emperour,
 It had mare grevit the cadens,
 Than had relevit the sentens.
 For ane emperour in properte
 A commandour may callit be :
 Lucyus sic mycht haue bene kend
 Be the message at he send.
 Heere sufficiand excusationis
 For wilfull defamationis.
 He mon be ware in mony thingis
 That will him keip fra mysdemyngis.
 Off Arthuris gret douchtynes,
 His worschip and his wise prowes,
 His conquest and his Ryall stait,
 As Huchone in his Gestis wrait,
 How that he held in till his zeris
 His round table with his ducheperis ;
 And how he tuke syne his viage,
 Fra Lucyus had send him message,
 Till Ytaly, with all his mychtis
 Off kingis, lordis, and of knyghtis,
 And thare discomfyt the emperour,
 And wan gret worschip and honour.

VIII.—THE AUCHINLECK MANUSCRIPT.

My knowledge of the Auchinleck MS. was made within
 twelve months, and under precisely similar circumstances as
 the Wemyss MS., that is, when engaged in the valuation

for legacy-duty of the library of Sir Alexander Boswell of Auchinleck, Bart. This, while it afforded a favourable opportunity of examining the collection, was to me rather a painful task, from having known the late proprietor for some years, and assisted him occasionally in making purchases at sales of rare books, and also in the series of reprints at his own press, of old English literature and Scottish tracts, for private circulation. At the time, for my own curiosity, I made a list of the manuscripts, but owing no doubt to its imperfect state, the MS. of Wyntoun left so little impression on my mind, that its very existence had escaped my recollection ; and the present edition was far advanced, when, on happening to look over the said list, I was quite surprised to find it entered.

I would have felt extremely vexed had I chanced to overlook the copy, or not to have the opportunity of examining it. Through the kindness of the Honourable R. W. Talbot, who favoured me with the use of the volume, by sending it to Edinburgh, I am enabled to give a more exact description of the MS.

It is a small folio, written on paper about the end of the fifteenth century, having some of the defects at the beginning and end supplied in a later hand. It is referred to in a letter of Sir Alexander Boswell, 14th May 1810, thus—"My copy of Wintoun wants forty or fifty lines of what is published."¹ But *lines* is evidently a misprint for *leaves*, as the MS. is indeed so defective as to want the whole of the Fourth Book.

The Chapters are numbered consecutively. Chapter XC. (IIIJ^{xx}X) is thus titled—

“Heir it tellis of Constantyne
And of the arratyk Arryus syre.”

¹ Memoir of Thomas Thomson, Advocate, by Cosmo Innes. Bannatyne Club, 1854, p. 127.

IX.—THE HARLEIAN MANUSCRIPT.

This Manuscript is already described in the Preface, pp. xlvi, xlvii. It is a quarto of 270 leaves, written about the end of the seventeenth century, and contains only a portion of the Chronicle, very much modernised. It begins with Chapter First, containing twenty-four lines, and titled—

“The first chaptre tells not less
Throw whom this book translatit wes.”

X.—THE PANMURE MANUSCRIPT.

This volume belongs to the Earl of Dalhousie, who kindly brought it to Edinburgh in 1871 for the purpose of having it examined and compared for this work. It is a pretty exact transcript of the MS. EE, or Second Edinburgh copy, and written about the middle of last century. Its form is folio, averaging about thirty-five lines in a page, the last page being numbered 835. It corresponds also with the Seton MS., except that no variations are given nor blanks supplied from collation. After the last page mentioned above are nine leaves not numbered, containing a transcript of the Prose Chronicle, beginning with Gathelus and breaking off at the year 1296, “fled for dredour of Wallace, and durst not abide in the field.”

XI.—THE SETON MANUSCRIPT.

This MS. was bought by the Editor from Mr. T. Rodd for five guineas, Mr. Rodd having purchased it at the sale of Mr. George Chalmers's library in 1842, for four guineas. Mr. Chalmers bought it at the sale of Mr. John Pinkerton's collec-

tion in 1812, and the latter bought it of Mr. Astle in 1786. This is certified by a note on the fly-leaf, signed "J. P."

The transcriber of this copy was Captain Robert Seton, styled in Professor Mackay's *Obituary* "Judge Advocate," who died suddenly on 27th November 1731. The volume begins with a preface to the reader, signed by ROBERT SETON, and dated Edinburgh, 21st December 1724.

In this preface the transcriber thus describes his work:—

"This Cappy of Androw of Wyntounes Cronikle, Is taken from that which belong'd to the famous S^r James Ballfour, now in the Advocats Librery att Edinburg,¹ with the rest of his manuscripts; and mention'd by that Rever^d. ffather in God, the Lord Bishope of Carlile, for his Scottish Historicall Librery; and more fully, in the Lyfe of this Author, by the Learnd Doct^r. George Mackenzie, In the first volume of his Lives and Characters of the most Eminent Writers of the Scots Natione. Eftir this cappy was finished, it was compared with another cappy,² which is generally more correct, and seems to be much more ancient than that from which this was takin, both by the hand; and some passages, which poynt the differance, as in page 679—

" Sir Ja Balfours " Cappy	{	The Gallonne of Wine, be Common Price past not that tyme, four pennys and for a Pynt, now mon we pay Sax and mair Ilka Day.
" The old Cappy	{	And for a Pynt now mon we pay Als mekle meir, Ilka Day.

" Here is not only a plane Violation of the text, but in my humble oppinion poynts out a Posterior Date; and what will be the more readily granted me, when the other gross altera-

¹ This refers to MS. EE, or Second Edinburgh, already described.

² This is the MS. E, or First Edinburgh.

tiones which this transcriber has taken upon him to make, shall be further shoven.

“ Each of these Old Coppys are Deficient in many Places, and in many places Erronious in the orthography. Yit except in one place, page 77, they make good one another.

“ This will more clerely appear by the various Readings and upmakings on the margin of this Coppy, wherein not only Lines are oftin wanting, bot once or twice whole pages, and att page 399 a whole Shete was wanting, now made good in their severall places.

“ Also, the Prologues of the aucht and nynt Book, and the Contents of the Chaptures, att the beginyng of most of the Books, in S^r James Balfour's Coppy, from which this was takin, are wanting, bot are all now made good, from the other Coppy, and placed in this, at the beginying, after the Contents or Chapters of the nyne Books according to the various reading, where is also adjected a page, towards making up the want mentioned, page 77; Bot that want being also in the oldest Coppy, by the loss of a leif, it could not be made perfect, as the rest. ffor as S^r James's Coppy has many wants, so has this old one too; many Lines are omitted by the negligence of the writer, and particularly in one place, where the hand has bene changed. Bot both together seem to render this Coppy perfect, except as to that single place, page 77, and consequently, much preferable to either, and probably the most compleat now extent. Nota¹ that part is now compleatly made good out the L^d Colvils Coppy, and will be found page xxxxiv. The above Coppy of Sir James Balfour, mentioned by the above Author's, has planely bene write by ane English hand, who, endeavouring to Change the Scots phrase and Diction, has in place of them brought in many Anglisismes, and is the Cause of so many various readings. Besides, It will appear to the

¹ This nota was made 2 year after writeing this Coppy.

reader by Compareing, That the transcriber has wilfully oftin Crampt the sense, and render'd the story confused, when It tuches the reputatioun of the Inglish natioun, or bears hard on the Character of thair kings: and as oftin he endeavours to express it more fully and Emphatically, when it favour's them. See about the Battale of Otterburne, and severall other places."

This transcript by Captain Seton is valuable, chiefly on account of the extracts which it contains, taken from Lord Colville's copy of *Wyntoun*—a copy which has not otherwise been identified or even heard of.

The following quotations from *Lord Colville's copy of Wyntoun* are taken from the margin of *Seton's MS.*:—

Book II. Cap. VIII. lines 569 to 602.

Till God of mycht, in wilderness,
 As he was biddyn be Moyses,
 Quhile first thair watter turnyt in blude,
 Paddoks syne thar land ourzude,
 Syn buttyn thai war with Tymphes,
 Yet a kind of clegg's wess,
 And alkyn kynds of Cleggs als,
 That gert zuke baith hewid and hals.
 Syne in thar bloddys bolnyt bylis,
 And all kind brukis and scab that vile is,
 Syne commone qwalm of all thar fe,
 That nolt, or scheip, or gait suld be,
 And at the last in generale
 All thar Heirs deit alhale,
 Be sa fers mortalitie,
 That none into that land was free,
 Than his eldest bairne was deid,
 But ony manner of Remeid,
 Quhil off the land thai leit thame pass.
 Moyses than thair chiftane was,
 And gave thame lawis to live by,
 Writin in the Mont of Synay.
 In Egypt als quha wald ken
 Thar fell than wraks ma than ten,

As sais the buke of Exody,
 Quha will it see perfyty,
 Bot for the war not all so fell,
 Sua apert na sua cruell,
 Thai are forzet, with autours seir
 That mention mais of that mater.
 Bot efter than, as sum men sais,
 Wer notit the forbodyn dais,
 In ilk moneth of the zer
 Begynnand first att Januer.

Book IV.—The List of Chapters in this Book is thus given from Lord Colville's copy :—

1. Quhen Romulus and Remus made Rome.
2. Quhen Consules governit Rome.
3. Of the Distruction of Babilon.
4. Quhen Cyrus wan King Cresus.
5. Of Cyrus dede.
6. Quhen Darius was discomfyt.
7. How the Perses was discomfit.
8. Quhen the Scots was before the Picts.
9. Of Brynyws and Bellynus.
10. Of a fell Pestilence.
11. Of Alexander's first riseing.
12. Quhen Hanibal was discomfit.
13. Of a Flude that the Cete ner ourzude.
14. Hou Hanybal was letit of his purpos.
15. Quhen the King Anthiocus ended with the Romans.
16. Quhen first the Picts came in Scotland.
17. Quhen the Romanis wan Akay.
18. Quhen the Romanis gert Cartage to be biggit againe.

Book VI.—The List of Chapters in this Book is thus given from Lord Colville's copy :—

1. Of greit weir betuixt the Scots and the Picts.
2. Of the translation of the Empire.
3. Of a Paip was demembrit.
4. Of a Story of France.
5. Of Seir Papists.
6. Of a King of England that past to Rome.
7. Of a Paip was woman.

8. Of Constance and Hungus days.
9. The fundacion of Dunkeldyna.
10. When Alpin wan Galloway.
11. Of the King Constance.
12. Of the Emperour Otho.
13. Of the Paip Silvester.
14. Of a Paip that was fund eftir he was dede.
15. Of a Legat that come in France.
16. Of the sexth Gregor Paip.
17. Of the King Duncane.
18. When slane was Edm^d Ironside.
19. Of Macbeth fynlaw.
20. Of the Thane of Fife.
21. Of St. Edward.

Book VI.—At line 801 there is a note on the margin of Seton's MS. thus:—

Nota.—The brigg spoken of here is not upon the water of Findrane, for it's broed, and has no bridge but one of wood two mile below Foras. But the bridge here spoken of is upon a litle burne that runns throw Kingloss, and is called the Watter of Kingloss, the bridge being in the midle of the Town, which had its name from the loss of the King, who, when found, was carry'd back to Foras, at the end of which Town he was burry'd, and a large stone erected upon his grave, standing upright on one end, about 30 foot high, with severall Inscriptions. This stone was brought out of Denmark.

Book VIII.—Between lines 6588 and 6589 a distinct Chapter is entered in the Seton MS., containing 189 lines, and headed:—

“Of ane fechtng that was tane then
Betwix the Frenche and Inglismen.”

The Chapter is wanting in Lord Colville's copy, and no new Chapter begins with line 6589, as in Seton.

The Chapter referred to is given as Chap. XLIII. of Book VIII. in the print, from MSS. E. and St. Andrews, and begins at line 6637.

Book IX.—After line 1090 the Seton MS. has a Chapter containing 71 lines, with the following title:—

Of ane justing that befell
Of sic ane uthir hard I nocht tell.

It is stated on the margin that this Chapter is wanting in Lord Colville's copy.

At line 2203 there is a note on the margin of Seton's MS. as follows:—

Nota.—Upon the tenth day of November 1577 thare apperit in the Eliment, in the south-west part thereof, a sterne, which schot bemis tharfra, nichtlie, to the north-est, and raise att the nicht, setting and zid to at daylight, and sa continuit the said moneth of November.

Macpherson, in his edition of the Chronicle, Vol. I. Preface, p. xl, gave a facsimile engraving of the first four lines of the song on the death of Alexander the Third in the year 1286. These specimens were taken from the "three oldest Manuscripts." Having the engraved copperplate in my possession, impressions are inserted in the first volume of this Edition, along with his Preface.

In connection, however, with the preceding detailed account of the various Manuscripts, I thought it desirable to procure, in photolithography, a more extended facsimile of the eight principal Manuscripts as described. For this purpose the portions selected are from the pages which contain the entire song or elegy on the Scottish king, and thus representing the oldest Manuscripts that are known, and have been used in the preparation of the present edition.

APPENDIX III.

BIOGRAPHICAL NOTICE OF DAVID MACPHERSON, EDITOR OF WYNTOUN'S CHRONICLE.

David Macpherson, a learned and diligent investigator of the Ancient History of Scotland, according to an obituary notice, was born in the year 1746. In the year 1819, when my father purchased his library, I marked the Catalogue, and was led to make more inquiry respecting his history. I was informed, although I cannot remember who it was that told me, his father was a tailor in Edinburgh. On the other hand, among various letters that came into my possession some years ago, I found a passage on the subject, which I will immediately quote, where it is surmised that he was born in the village of Corstorphine, about three miles from Edinburgh, where his father had been a schoolmaster. I searched the Parish and Session Records of Corstorphine without finding mention of any persons of that name. While examining the Register of Births in Edinburgh, I met with the following entry, which sets the matter of his parentage and birthplace at rest:—

“ 28th October 1746.—To Angus M^cPherson, taylor in Edinburgh, and Grizel Darsie his spouse, a son David. Witnesses, Alexander Aitcheson, goldsmith in Edinburgh, and William Darsie, journeyman baxter there. The child born 26th inst., at four in the morning.”

His father, Angus Macpherson, was enrolled as a burghess of Edinburgh, in right of William Macpherson, writer there, on

29th June 1748. This latter, probably a relation, was entered on the Burgess Roll in 1724, in right of Jane Adamson his wife, daughter of James Adamson, merchant-burgess of Edinburgh. Angus was on two occasions elected a member of the Town-Council as Deacon of the Incorporation of Tailors, in the years 1755-56, and again in 1765-66. This is sufficient to indicate that he was a person of repute; and at that time the trade itself embraced also what is now carried on under the designation of clothier. He gave his son a liberal education, most probably at the High School and in the College of Edinburgh.

After the publication by Macpherson of his edition of Wyntoun, Mr. John Davidson, Writer to the Signet, was so much pleased with the book, that he wrote to his friend Andrew Lumisden, then in London, asking more information regarding the Editor. Lumisden, who is known as having been Private Secretary to the Pretender, and author of a learned book on the Antiquities of Rome, answers this inquiry in a letter, dated London, 25th July 1795, as follows:—

“ I see you have read with your usual attention ‘ The Cronykil be Androw of Wyntown,’ lately published by David Macpherson. Notwithstanding of some small escapes, it is by much the most accurate and best published work of this kind hitherto presented to the public. It has cost the editor great labour, for which he never will be sufficiently repaid. I suppose he was led to call this publication the earliest genuine specimen of our language, because the different editions we have of Barbour, who was older, or at least as old as Wyntown, have been so mangled and inaccurately given, that we cannot depend on them, and which necessarily diminish the authority of Barbour, both as an historian and a linguist. My worthy friend Mr. Chalmers, of the Board of Trade, whose zeal to preserve every monument of Scottish literature, enabled Mr. Macpherson to bring out this publication, introduced me to him. I have not been able

to trace accurately his history. But though I do not like to be an imperfect historian, yet to show my willingness to gratify your curiosity, I shall, my dear friend, to you alone communicate what particulars I have picked up of him. If I have been misinformed I shall be sorry for it, for God knows I do not mean to say anything that is not true, or might hurt him. By his name, Macpherson, he should be a Highlander, but he does not speak Gaelic. He seems to have been born at Corstorphine, where his father probably taught a school, but afterwards retired to Edinburgh. David has had a classical education, and is an acute man. He knows much, but perhaps he thinks he knows more than he really does; he is a great inquirer after Scottish antiquities; he was likely bred a land-surveyor, and has had a knack at constructing maps. He has been in America, has children, and a breeding wife. He lives in Kentish-Town, near London, in a small way, and is, I am told, an author by trade. This is all I have heard of him, and which I give only on report."

The precise time when Macpherson settled in London was probably before the year 1790. He became acquainted with various literary persons there, and among the rest with George Chalmers, then actively engaged in various political, literary, and antiquarian pursuits, and already contemplating his great work *Caledonia*.

There is preserved in the College Library, Edinburgh, a letter from David Macpherson to Mr. George Chalmers, which, from its somewhat autobiographical nature, is here given in full:—

SPRING PLACE, KENTISHTOWN, 16 *May* 1795.

DEAR SIR,—I have been confined ever since the day I waited on you at your house with pains in my legs, which I ascribe to my using too much freedom with them on that day. Had it not been for this little misfortune, I believe my desire to begin the work which I have engaged for would have got the better of my

fear of intruding upon you, and made me wait on you for your instructions if ready.

In the meantime I have been revolving in my mind with due attention the proposal, which your kindness to me prompted you to make, of taking off my hand my historical map of Scotland, and in general my collections relating to Scottish history and antiquities, as being an unprofitable pursuit, your motive for which demands my warmest sentiments of gratitude.

Previous to forming my determination on such a matter, there are some circumstances which I beg leave to submit to your consideration.

From my early youth, the enjoyment of literary ease, and the power of employing my time in useful studies, uninstituted by the need of gain, have been the summit of my ambition.

Having, by the blessing of God, upon my own industry, acquired what I considered as adequate to such views, the studies, which before were relaxations from, and sometimes interruptions to, business, have for several years become my principal business, whereof it is almost needless to say, Scottish affairs formed by far the greatest part.

I now considered myself as one of the happiest men in Britain,—happy in my family, happy in my literary amusements, and tolerably easy in circumstances for me, who had no desire for splendour or luxury. My too great confidence in the integrity of some, who had no integrity, having deprived me of a part of my little capital, that defalcation, together with the increase of my family, made me resolve to reduce my expenses in proportion to my reduced income, in which plan of retrenchment I had the hearty concurrence of my wife, and I thereupon moved to the house which I now occupy.

Now, for the first time, turning my thoughts to the views of advantage from my labours, and encouraged by the advice of some friends, I began to prepare for publication *The Geography and History of the British Islands*, prior to the invasion of *William the Conqueror*, a subject which I thought would be more likely to pay for printing than anything solely confined to Scottish antiquities, as possessing more of what the booksellers call universality, and as supplying the defect of the historians, who commence their work at that epoch. My collections for this work are considerably advanced.

Previous to this I had entertained some thoughts of publishing *Wyntoun*, ever since Pinkerton declared his resolution of not

doing it; but had not begun to set about it seriously till I was applied to by Dr. Lorimer, who told me he had promised to secure forty subscribers to Pinkerton, and he should employ his services in the same manner for my edition, if I would in good earnest engage in it, to which I readily agreed, if I could only see a prospect of the expense being reimbursed, my own *amor patriæ* making every other object give way to that one. My idea leading to an extensive subscription at a small price, it is now evident that it could never have gone on at all, had not your better judgment pointed out the propriety of printing a small number at a high price, and your *amor patriæ*, together with the favourable opinion you were pleased to entertain of my doing justice to the work, *induced you to engage to stand between me and the risk of any material loss by the publication.* Though the prime cost of Wyntoun (to speak in mercantile language) has greatly exceeded all calculation, yet I shall never regret that I postponed other things to it, and devoted to it the assiduous labours of two years and a half, without any prospect of emolument from the sale of it, if I am so happy as to find that it gives satisfaction to the judicious few who are its readers, and most especially to yourself, whose satisfaction has been the chief object of my ambition during the whole progress of the work.

Wyntoun being finished, *your goodness and kindness to me induced you to propose transferring to me a work upon commerce, in which the booksellers wished to engage your own superior abilities,* but which your other vocations put it out of your power to dedicate your time to; at the same time generously offering me such communications and advantages in procuring materials of authenticity, infinitely superior to those of the former writers upon the subject, as would give the book a decided preference, and which could alone make it proper for me to engage in a work rather out of my line of study. The rapid and increasing depretiation of money during the last three years rendering it evidently my duty to do something to prevent the further decrease of my little property, I thankfully embraced your kind proposals, the agreement for which is now concluded under your auspices. As my antient Geography and History was before superseded by Wyntoun, so shall it now give place to Anderson; after the completion of which, it may be resumed, if it pleases God to preserve my life and health, unless some proposal shall again come in the way, which, as a husband and a father, I may feel it my duty to accept.

In the meantime my collections for this proposed work, and in

Scottish history, antiquities, geography, and language, are receiving occasional accessions from things occurring to me in the pursuit of other objects. These studies I have long taken pleasure in ; I have wooed them for more than thirty years, and it is perhaps out of my power to alienate my mind entirely from them without committing a kind of literary self-murder.

Having said thus much, I submit it to your own judgment and your own feelings, whether you could, upon any account, propose to divest yourself of the accumulated stores of the studies of your life, in the collection of which you had enjoyed much of the rational pleasure flowing from the investigation of truth, and on which you had bestowed much labour and expense.

But my wish to preserve to myself, as long as I live, the fruits of my studies, does not in the smallest degree prevent me, but more completely enables me to enjoy the pleasure of communicating to you the fruits of my enquiries in any of them, which may engage your attention ; and that you shall alwise continue to find me ready to do to the best of my abilities, which is a promise that I would not make to any mortal besides yourself, and which I can fulfil much more effectually by the materials remaining in my hands, than any other person can do from the possession of them.

As to the historical map, it has been now above two years in hands, and has been mentioned to several of my friends, the publication of Wyntoun being assigned as the cause of its delay. Should I now fail to publish it soon, I should incur a ridicule and character of unsteadiness ; instead of which, I may hope for some credit from it, and to leave a little permanent property to my family. The plate, moreover, in its present state, is of very little value to any but myself ; so that if I were to accept of your offer respecting it, I should make a return for your proposed generosity and kindness to me, of which I have ever been, and, I trust in God, ever shall be incapable.

In hopes that I shall have the happiness to find that you approve of my partiality to my long-established studies, I have the honour to be, with sincere gratitude and respect, dear Sir, your much obliged humble servant,

D. MACPHERSON.

I have put this in writing lest I should not find you at home. May I, in that case, beg the favour of a line, appointing when I shall wait on you.

After the publication of Wyntown's Chronicle, Mr. Macpher-

son again took up the works on which he had previously been engaged, and which had been postponed in consideration of the superior importance of the Chronicle. His *Geographical Illustrations of Scottish History* appeared in 1796. It is dedicated to the Duke of Montrose, who, on being applied to by the author in reference thereto, returned the following reply:—

GROSVENOR SQUARE,
29th Jany. 1796.

SIR,—I have received your letter, in which you state your design of publishing a work entitled *Geographical Illustrations of Scottish History*, with an Historical Map, etc., and that you propose addressing it to me. I certainly must be flattered by such intention, as you have already proved yourself both an ingenious and a laborious publisher.—I remain, with esteem, Sir, your obedient servant,
MONTROSE.

Mr. David Macpherson.

It may be interesting, in connection with that work, to cite the following autograph "Sketch," found among the author's papers, now in possession of the Editor:—

SKETCH of what should be contained in a work intended to illustrate the ancient geography of that part of Albion or Britain which is north of the wall built by Adrian and Severus, and now generally known by the name of the Picts' Wall.

1. Ptolemy's Geography of it agreeable to his latitudes and longitudes, want of attention to which has misled most commentators, with an account of Ptolemy so far as concerns his knowledge of Britain.

2. Richard of Cirencester's Geography of the Roman Provinces of Valentia and Vespasiana, and the unconquered country of Caledonia, with the Roman roads and distances.

3. An account of the Roman stations, camps, walls, and roads mentioned by Ptolemy Antonine, the *Notitia Imperii Richardi*, with the most probable opinion concerning their situation, the reasons of that opinion, and for dissenting from the opinions of others.

4. A coast line of headlands, estuaries or firths, and rivers' mouths, beginning at the Tine in Northumberland, and carried round to the Eden in Cumberland, showing their situation according to the authorities mentioned, their intermediate distances in geographical miles, according to the positions assigned them by Ptolemy, and their real distances, as near as can be ascertained, as of great use to ascertain the situations of places mentioned by the ancient authors.

5. An account of the islands adjacent to North Britain, mentioned by those authors, with an essay on the position of the Thule of the ancients.

6. The etymologies of names, especially when they serve to illustrate the situation, should be explained in the most probable manner.

It ought to be illustrated with the following maps of Britain north of Adrian's Wall, and they should be all laid down on the same scale, that their variations may be obvious at first inspection :—

(1.) A map laid down exactly according to Ptolemy.

(2.) An exact copy of the north part of the map of Britain, done by Richard from Roman materials, much more correct than Ptolemy's, and believed to be next to it in point of antiquity.

(3.) An accurate map according to the corrected geography of the country, and the justest position of Ptolemy's towns, etc.

(4.) A map of the forts and walls erected at several times between Forth and Clyde.

(5.) A map of those erected between Eden and Tine.

His work on the *Annals of Commerce, Manufactories, Fisheries, and Navigation* was published in 1805, in four volumes; and his *History of the European Commerce with India* appeared in 1812.

In connection with the expenses of his edition of Wyn-town's *Chronicle*, a rumour had got afloat in Edinburgh which occasioned considerable annoyance to Mr. Macpherson, so that he felt constrained to vindicate himself by stating all the particulars in the following letter to Mr. Archibald Constable :—

KENTISHTOWN, 6th April 1802.

SIR,—As you tell me that an idea has been conceived in Edinburgh that my edition of Wyntown was conducted *in forma pauperis* at the expense of Mr. George Chalmers, I now repeat more circumstantially in writing what I said yesterday in conversation, and I hope you will have the goodness to take proper opportunities of correcting such a misrepresentation of the affair.

About twelve years ago I observed, in conversation with my late worthy friend Doctor Lorimer, that as Wyntown was an original historian of Scotland, and his work contained the earliest and purest specimen of the language of the country, I thought it ought to be published, and I had some thoughts of undertaking it myself. He, who had long wished to see it published, was very desirous I should set about it in good earnest. But as I was not fond of encountering the expense, and would not submit to beg for subscriptions, it went no farther at that time than a thing thought of, and to be *perhaps* executed *sometime*, till Mr. Chalmers, having got hold of it from Doctor Lorimer, became urgent with me to accomplish it. After he and I had considered and rejected several plans for the publication, he at last told me that instead of hunting for a subscription, if I were willing to bestow my labour for the good of my country, he would engage to keep me clear of any pecuniary loss, and lend me any books from his library which I might need for the work.

I thereupon immediately laid aside a geography and history of antient Britain, which I had in some degree of forwardness, and employed five days in each week in transcribing Wyntown from the best and most antient manuscript, with the assistance of other two in the Museum, and occasional abstracts from the two in the Advocates' Library. Mr. John Egerton was consulted with respect to paper and print: a very expensive paper was chosen; and the printing, which was indeed expected to be expensive, turned out so enormously high, that the immediate sale of the whole impression of two hundred and fifty octavos and twenty-five quartos, which I was rashly persuaded to print, would scarcely have reimbursed the cost. The stationers applied to Mr. Egerton for payment of the paper much sooner than I expected; for I was made to expect a year's credit, and the printing to be finished within a year, so that there appeared a prospect of paying it out of the sales: and he, without saying a word to me, received money from Mr. Chalmers to discharge their bill. He might therefor truly say (though I do not see why such a matter should have been

talked of) that Mr. Chalmers had paid for the paper; but if he did not add that he was repaid, a misrepresentation of the fact was conveyed in language which was just barely within the bounds of truth.

In the beginning of April 1795 the book was published; and on the 27th of May I informed Mr. Chalmers that I had desired Mr. Thomas Egerton (his brother, who was the intended publisher, being dead) to repay him the money advanced for the paper, he having told me that there was enough in his hands for that purpose; and in consideration of Mr. Chalmers's advance, and as a mark of my respect, I presented him a quarto copy of Wyntown,—only twenty-two quartos were sold, the remaining two being kept by myself, consisting of picked sheets, for some were sullied in hot-pressing,—and afterwards a copy of my Geographical Illustrations. Previous to the publication, Mr. Chalmers had exerted himself in procuring buyers for the book; and as his connections are chiefly among political people, the book went mostly into the hands of such as have libraries rather for show than for use; and it has thereby remained unknown to many people whose line of study makes it absolutely necessary for them, for example Doctor Jameson. The remaining money arising from the sales not being nearly sufficient to pay the printer's bill, a great part of it, with the whole of the engraving, advertising, books bought on purpose for the work, and all other expenses attending it, were paid by myself, as I did not chuse to let Mr. Chalmers lay out anything further.

The above is the exact truth of the matter: and I can truly affirm, that instead of condescending to accept a present of such value as the paper for such a heavy work, I have in that, as in all other actions of my life, depended upon my own exertion and my own property.

When I consider how much it is in your power to establish the truth of this matter, and how sensible you must be that our countrymen of decent breeding do not feel easy under any imputation of mean conduct, I trust you will not think I have acted improperly in troubling you with this rather long narrative.

With my best wishes that success and prosperity to yourself may attend your spirited undertakings for the advancement of Scottish literature, I am, Sir, your most obedient servant,

DAVID MACPHERSON.

Among his literary friends Mr. Macpherson also numbered the eminent antiquary and author, Joseph Ritson. Besides the

personal intercourse which two such men doubtless enjoyed, living in the same city, and engaged in mutually congenial studies, a good deal of written correspondence appears to have passed between them, and some of Ritson's letters have been found among such of Macpherson's papers as have come into the possession of the Editor. The subjects of these letters, though always interesting in an antiquarian view, are yet too varied to admit of being largely quoted in connection with the present work. Many questions bearing on the history, geography, and philology of ancient Britain are raised, criticisms on early and contemporary writers on these subjects are freely indulged in; and the following quotation shows that in this respect they used considerable plainness of speech towards each other. In a letter, dated Gray's Inn, 28th December 1800, Mr. Ritson says:—

“ You have yourself asserted, I perceive, that the ‘ *daughter*, or more probably the *sister*,’ of Earl Siward ‘ was wife of Duncan, mother of Malcolm, and grandmother of David;’ and I shall be very glad to learn that you had good authority for the assertion, being disappointed in looking into Dugdale's *Baronage*. Fordoun, a mere fabulist, says it was Siward's *cousin* whom Duncan married. Honest Androw of Wyntown appears to have known nothing of any such match.¹

“ You will permit me to observe, that I think you have done great injustice to St. Columb, in depriving him of the patronage of *Inchcolm*, in favour of a namesake who never existed. See the *Scotichronicon* (Goodall's edition), i. 6 (a note), and Keith's *Catalogue*, p. 236. Your reference to Simeon of Durham, 8vo. p. 24, seems erroneous; and what Usher cites from an anonymous life of St. Columb (if I have hit upon the right passage, as my edition has no page 705), of his being first bishop of Dunkeld, is a mere Irish fable. Usher, an excessively weak man upon occasion, and of whom, I confess, that rascal Pinkerton has given a very just character, finding the chronology would not accord with the era of the real St. Columb, fancies this bishop of Dunkeld to be a different personage, for which he had no countenance from the Irish book;

¹ The passage referred to is in the *Notes on Wyntown*, vol. iii. p. 247.

and that this supposititious prelate is no other than the Pictish missionary, see Keith, p. 46. Bede, who knew more of St. Cuthbert than any other writer, and has left duplicates of his life, in prose and verse, never mentions him to have been the ‘disciple’ of any St. Columba, nor was there, in fact, more than one saint of that name, tho’ I am aware he is sometimes called *Columbanus*, which belongs, by right, to a different person.

“Nothing, I perceive, escapes your attention; but it is impossible that the *Epitaphium regum Scotorum* of St. Æhed, which described the times of Edgar, king of the Saxons, who dyed in 975, can be the *Chronicon elegiacum*, which, probably enough of the age of that historian, seems to be perfect, and has not a syllable about any Saxon king. I shal, likewise, beg leave to give you an opportunity of defending or retracting what I take to be another error, viz., that ‘in 681 *Trumwin* was appointed bishop of *Quhit-hern*,’ which I not only find no ancient authority for, but is expressly contradicted by Bede, who says his see was at *Abercorn*: nor have I met with any other person than yourself who describes *Quhit-hern* as an *iland*, for which, however, I doubt not, you may have good authority. . . . If I did not believe you to be both a diligent researcher and a sincere lover of truth, as wel as possessor of a liberal mind, which affords you pleasure in communicating to others part of the valuable and extensive information which your learning and industry have rendered you peculiarly master of, I should not have taken the liberty to trouble you on these trifling and unimportant subjects.—I remain, dear Sir, very respectfully yours,
J. RITSON.”

Few other particulars have been ascertained in regard to the latter part of Macpherson’s life; but he held for some years the office of Sub-commissioner, or Deputy Keeper of the Records, along with Mr. Caley and Mr. Illingworth. In this capacity Mr. Macpherson assisted in the preparation and publication of the *Rotuli Scotiae*, his supervision of which extended to a considerable portion of the second volume, but he was not spared to see its completion. According to the obituary of the *Gentleman’s Magazine*, he died at Pancras, on 1st August 1816, in his sixty-ninth year.

Of Mr. Macpherson’s family not much is known. A notice in

the magazine just referred to, for the years 1805-7, is supposed to relate to one of his sons. It is there stated that "Mr. William Walays Macpherson, geographer, a youth of most amiable character, and of very great professional merit, died at Turner's Hill, Herts, to which he had removed from his father's house in Pancras for change of air."¹ The only other son of whom information has been found is Alexander Macpherson, who, soon after his father's death, corresponded with my father in regard to the sale of his father's books. In a letter, dated Church Terrace, Pancras, London, 17th November 1817, he says:—"According to your agreement I have sent you my late father's library, and hope you are satisfied with your purchase. Dalrymple's *Annals of Scotland*, which I intended to retain, I have since forwarded to you by means of Mr. Priestly." In December of the following year he wrote that he was desirous of disposing of the remaining copies of his father's works, of which he subjoined the following list:—

26 copies of Wyntown's Chronykil,	. . .	8vo.
2 copies of do.	. . .	4to.
286 copies of Geographical Illustrations,	. . .	4to.
680 copies of History of European Commerce with India,		4to.

The value of these he estimated at £195. This correspondence ended in the autumn of 1823, when he wrote to my father in these terms:—"Being desirous of winding up all my affairs previous to going abroad, I am induced now to accept of your offer (of £75) for the remaining copies of my late father's *Wyntown's Chronykil of Scotland*, and *Geographical Illustrations of Scottish History*."

¹ *Gent. Mag.*, vol. 79.

**THE
HISTORIANS OF SCOTLAND.**

THE NYNTE BUKE
OF THE
ORYGYNALE CRONYKIL
OF SCOTLAND.

THE NYNTE BUKE
OF THE
ORYGYNALE CRONYKIL
OF SCOTLAND.

F. 260. b. The Prologue of the Nynte Buk
In this next Chaptere ye luk.

“*OMNIS consummationis* I saw that end,
The Prophete says, lik to commend :
Al the laif gud, and sua [gud] fyne,
Makis al the soum gud,” said Endyne.
Poetry nowel quha wil red,
Thare may thai fynd quhow to procede
In al matere, that suld be
Tretit wyth oportunyte ;
And specially, quha has delyte
To tret a matere in fare dyte,
As to begyn, syne folow, and close
Al the soum of that purpos.
Set thir ensawmpillis be al gud,
Makand in this part to conclud,
And *finaliter*, for to clos
Here al the soum of my purpos.
Myne intent yeit and my wil,
Giwe Gode wil graunt his grace thare til,

Is, casuale thingis, that has bene,
 As I haiff herd, kend, and sene 20
 In til my tyme, sum plesand,
 Sum, as thai ran, sare grevand,
 F. 261. As I decerne can worth memore,
 As sum casis has bene before
 Remanand, in this last part to wryte,
 And for til trete here in this dyte.
 Bot, for I may nocht compris alle,
 In tym to cum that ar to fall,
 Na thingis for to ken clerely,
 I have na spirite off prophecy, 30
 Off this Tretys the last end
 Tyl bettyr than I am, I commend.
 For, as I stabil myne intent,
 Offt I fynd impediment,
 Wyth sudane and fers maladis,
 That me cumbris mony wis ;
 And elde me mastreis wyth hir brevis,
 Ilke day me sare aggrevis.
 Scho has me maid monitioune
 To se for a conclusioune, 40
 The quhilk behovis to be of det.
 Quhat term of tyme of that be set,
 I can wyt it be na way ;
 Bot, weil I wate, on schorte delay
 At a court I mon appeire
 Fell accusationis thare til here,
 Quhare na help thare is, bot grace.
 The maikles Madyn mon purchase
 That help ; and to sauff my state
 I haiff maid hir my advocate, 50
 That bare hym, that hir maid of nocht ;

And scho, baith in dede and thocht,
Effter that birth, as before syne,
Remanit ful and clene virgyne.

Now Modyr of the Makare, for thi madynhede,
To formale fyne my labouris thow lede.

The Chapteris off the Nynte Buk.

- i. **Q**UHAT done wes in the second Robertis days.
- ii. Quhow Gordoun tuke Lilburn.
Off the Percy.
Quhow Gordoun tuk Musgrave.
- iii. Quhen Pennir wes oure riddyn be the Erle of Douglas.
- iiii. Quhen the Duke off Loncastel com in Scotland.
- v. Off the Castel off Lochmabane.
Off the Erle off March and Graystoke.
Off Schippis off Ynglande, that com in Scotland.
Quhow the Erle off Douglas wane Twedale.
- vi. Quhen Schir Johne de Veyn com in Scotland.
Quhen Bischop Williame Landelys deit.
- vii. Quhen the King Richard gert byrn Abbais in Scotland.
Quhen the Erle off Fyfe past in Yngland.
- viii. Quhen Roberte the Erle of Fyfe efftyr that rad in Yngland.
- F. 261. b. ix. Quhen the Erle off Fife wes maid Wardane.
- x. Quhen the King Robert the second deit.
- xi. [Of a Journé in Lundyn.]
- xii. Quhen the thrid Robert wes crownyt.
- xiii. Off a Message send in to France.
- xiiii. Quhen the Schirreff of Angus was slane.
- xv. Quhen the Pape Clemente the sevynd deit.
- xvi. Off the Batayle of Bourty.

- xvii. Off Thretty for Thretty.
- xviii. Off Haldanys Stank.
- xix. Off the Duke off Loncastellis Sone and the Erle
Marchel.
- xx. Quhen the King Richarde wes put doun.
- xxi. Quhen the King Henry com in Scotland of were.
- xxii. Quhen the Bischope Walter Traill deit.
- xxiii. Off the Duke of Rothsays ded.
- xxiiii. [Quhen the Duk of Albany passit to Coklawis].
- xxv. Quhen the Prynce wes takyn.
- xxvi. Quhen the Kyng Robert the thred deit.
- xxvii. Off the Erle off Mare.

Incipit Liber Primus.

CHAP. I.

This next folowand Chapter says
 Quhat done wes in second Robertis days.

A.D.
 1370.

QUHEN the King Davy thus wes dede,
 His sistir son in to his sted,
 Schere Roberte Stewarte, wes made King,
 Specialy throw the grete helpyng
 Off gud Scher Roberte of Erskyne,
 That Edinburgh, Dunbertane, and Strevelyne
 Hade in his keping than al thre ;
 Worthy, wys, and lele wes he.
 He knew Roberte the Stewartis rycht ;
 Tharefor he helpit hym wyth al his mycht 10
 To gare hym haŵe, that his suld be.
 Than com he wyth a gret menyé
 Tyl Linlythqw, quhare than was
 The Erle Wylliams off Douglas,
 That schupe hym for to mak hym bare
 Bot George the Erle off March thare,
 Ande Johne his brothir, wyth thare men,
 Com agane the Douglas then,
 Sa that this Erle off Douglas
 Throuch thare strentht [astonyit] was. 20
 Swa trectyt thai, that his son suld wed
 This Kingis dochtyr off lawchful bed,
 Ande he suld tyl his Lord ay do
 Honoure, that till hym efferyte to :
 And the King to this mariage
 Gaŵe silver and land in heritage.

Thus efftere a royd harsk begynnyng
 Happynnyt a sofft and gud endyng.

F. 262.

The King set syne a certane day,
 And for his crownyng gert purvay ;
 Quhare richely than purvayt wes he.
 His men thaire maid hym al fewté :
 Wes nane, that wald agane hym stand :
 He wes hale Kyng oure al the land.

30

A.D.
 [1371,
 1372.]

The trewys takyn for fourteyne yere
 That tyme noucht [al] endyt were :
 Thairefor at days off redres
 Quhil Johne the Erle off Carrik wes,
 Quhil Roberte Erle off Fife his bruthir
 As Maistyr wes, quhile ane, quhile othir,
 Tyl enforce the Marche men,
 That mychty ware agane thaim than.
 Thus did thai, quhile tha trewis ware past ;
 Trespassis thare thai [redressit] fast.
 Bot sone syne or thai endyt ware,
 Upon the Marchis fere ande nere
 Thai begoutht to prike, and ta
 Catale and pwndis, to and fra.

40

Ande anys at Roxburgh fayre
 Off Scottis men maid gret repayre.
 Amang all uthire thare com a man,
 That wyth Erle George wes duelland than,
 And off his 'chawmyr ane wes he,
 That wes had in grete daynté.
 The Ynglis men gert hym aspy,
 And syne thai slew hym felonly.

50

The Erle George al angry wes,
 And askyt in name of redres

Tha ilke persownys, that slew his man.
 That planely hym denyit wes than : 60
 Thairefor he said, that his cuntré
 And he no mare in trewis suld be.
 Sua, upon Sanct Lawrence day
 F. 264. The last end off that fayre held thai :
 Rycht arly in till the dawyng
 He stoutly come but abaysyng,
 And till the castale gret set a stale,
 And syne gert bryn wp the town hale,
 Quhare mekill gud, and mony men
 Armyd, in lofftis brynt war then. 70
 The dede swa wengyd he off his man
 Be that, that he thare dwne had than.

CHAP. II.

How Gordowne has the Tilburn tane
 Wp his Brodgr, and mony slane.

A.D.
 [1372,
 1379.]

SWNE eftyr quhen thare come tythand
 Oure the Marchys in England
 Off this dede, the Inglis men on hand,
 That on the Est Marche war duelland,
 Be nycht owt oure the Marchis rade,
 And catelle, that thai spyid had,
 Off Schyr Jhon off Gordownys tuk thai,
 And [sune] hyid thaim on thare way. 80
 And qwhen he herd, how that his fé
 Wes takyn, a cumpany gat he,
 And rade in England, for to ta
 A pownd, and swne it hapnyd swa,

That off catale thai gat a pray,
And hamwart past wyth that his way.

Bot off Lilburne Schyre John, that was
A marchare ner by, gaddryde has
All the gud men, that he mycht get,
And befor Gordown the way has set,
That swne come till sycht well nere.
Than saw he, that his fais were
Fere ma than he; bot noucht for-thi
He comfort his falowys rycht stowtly,
And sa gud wordys spak thame till,
That to fycht all thai had gud wille.

90

And by Carhame assemblyd thai :
Thare wes hard fychtyng, I harde say.

Bot be Gordownys gret bownté
The bettyr thare hade his men and he.

100

Bot he that day wes stad straytly,
And sare woundyt and fellownly,
And fyve syis wes at gret myscheffe
Bot ay, lovyd [be] God ! he gat releffe.

Thare Lylburne wes, and his brodyre, tane,
And off his folk war mony slayne,

F. 263. b. That in that place nere samyn lay,
(The sowme off thame I can noucht say)

And off his folk the lave ilkane,
That mycht noucht flé away, war tane.

110

And wyth the prays gottyn thare
Gordowne [was] rycht woundyt sare :

He coweryd welle thareefftyr swne.

And off his dede, that he had dwne,

Thare rays a welle gret renowne,

And gretly prysyd wes gud Gordowne.

THE Lord the Percy efftyr welle tyte,
 The quhilk in his hart had dispyte,
 That the Erle George wp gvyyne had
 The trwys, and that he had made 120
 At Roxburch sik slawchtyr off men,
 He gaddryd, qwhill that he had then
 Off wycht men nere till sevyn thowsand,
 And in the Erle off Marchis land
 He entryd, in till entent to ma
 All wast, that he mycht ourta.

At Dwns he tuk than his herbry,
 And schupe hym thare a nycht to ly.
 Bot qwhen the nycht welle fallyn was,
 A gret affray amang thame ras, 130
 Swa that the grettast off thare rowte
 Stude all armyd all that nycht owte,
 Rycht as thai suld ga till assay ;
 Amang thaim than wes sik affray,
 That off thare hors brak lows mony,
 And held thare way in till gret by
 Owte owre the wattyр off Twede agayne.
 And qwhen the Lordis in swylk payne
 Had standyn all that nycht qwhill day,
 And saw thare hors war flede away, 140
 Thai lefft the purpos thai had tane,
 And till Inland agayne ar gane ;
 And thai that on fute levyd ware,
 Thare speris hame in thare handis bare.
 Swa hapnyd, that the chewalry
 Skathid noucht Scottis men grettumly.

SCHYRE Thomas off Mwsgraŵe that ilk tyde
Herd, that the Lord Percy wald ryde,
Wyth all the folk off Berwyke
That worthy war, bath pure and ryk, 150
Towart Dwns, set hym to fare.
F. 264. Bot Gordowne, that we spak off are,
Wyth gud men in his cumpany,
Mete hym on the way in hy,
And sa abaysyd made Musgraŵe,
That he, and alsua all the lave
Off his folk, war abaysyd swa,
That thai begouth the flycht to ta.
Thare mony slayne war in that plas :
Schyr Thomas off Musgraŵe takyn was, 160
And off his folk a gret party.
Sum gat away, bot noucht for-thi
The trewys than nere endyt were,
That war takyn for fourtene yhere.
And on the West Marchis fell
Gret jupertyis, as I herd tell :
For at the wattyr off Sulway
Schyr Jhon off Jhonystown on a day
Off Inglis men wencust a gret delle.
He bare hym at that tyme sa welle, 170
That he, and the Lord off Gordowne,
Had a soŵerane gud renown
Off ony, that war off thare degre,
For full thai war off gret bownté.

CHAP. III.

Qwhen the Towne off Pennyre was
Our-ryddyn be the Erle Douglas.

A.D.
1380.

A THOWSAND thre hundyr foure score off yhere
Efftyr the byrth off oure Lord dere,
Schyre Willame Erle than off Douglas,
That in his hart anoyid was,
That the Percy, as we sayde ere,
Had ryddyn in the Mers off were, 180
He gaddryde hym off his awyne menyhé
And off his nyctbowris, qwhill that he
Had twenty thowsand fychtand men.
Thame in thre batayllis delt he then,
And towart Pennyre held his way,
And come thare apon thare fayr day :
Buthis fand thai thare standand ;
All made thai thairis, that thai thare fand.
Off men, that thai fand, sum thai slwe ;
And efftyr swne retrete thai blwe, 190
And than turnyd thai hamwart syne.
Bot sum, that drunkyn war off wyne,
And couth noucht welle thame-selfyn kepe,
Behynd lefft in the towne on slepe,
And slepand takynd war, or slayne.
The gret rowt turnyd hame agayne
Wyth prayis, and wyth presoneris,
And othir gudis on sere maneris ;
F. 264. b. And, but debate or mare tynsale,
Thai made hamwart thair travale. 200

SYNE the Inglis men passyd Sulway,
 Welle fyftene thowsand, as thai say,
 And rade welle wpwart in the land.
 The gentill men, that war wonnand
 In the cuntré, saw the Inglis men
 Oure-ryd thare land sa playnly then,
 Assemblyd thame, qwhill that thai ware
 Fyve hundyr armyd men, or mare,
 And thaim enbuschyd prewely,
 Qwhill thare fais come nere thaim by. 210
 Than schot thai on thaim wyth a schout;
 Thare cummyng was sa rwyd and stowte,
 That thaire fays abaysyd ware,
 And fled, for thai durst byde no mare.
 Thai fled rycht swa abaysydly,
 That welle thre hundyr and fourty
 Off Inglis at that poynyhé war tane,
 But tha, that in the chas war slane,
 And drownyd at thare hame cummyng :
 For Swllway was at thare passyng 220
 All eb, that thai fand than on flud.
 Swa straytly thare it wyth thame stud,
 That of thaim [wes] drownyd gret party ;
 Bot the nowmbyre wryt noucht can I.
 Sere jupertyis als, as thai tell
 On bathe the Marchis offt befell,
 As hapnyt wes, qwhille to, qwhill fra,
 That I na mentyown can off thaim ma.
 In Scotland that yhere in wyolens
 Wes wedand the thryd Pestilens. 230

CHAP. IV.

When off Longcastelle the Duk
Refute intill Scotland tuk.

A.D.
1381.

A THOWSAND thre hundyr foure [scoyr] and ane
Efftyr that God had manheid tane,
Throwch the rade off the Erle off Dowglas
The Inglis men swa stwnyid was,
That thai yharnyd that trwys war tane,
For the were profyt dyd thame nane;
Tharfore off Loncastere the Duk
At Berwyk thre yheris trewis tuk.

He wald have passyd in his cuntré,
Bot warnyd be the way wes he, 240
That the Carlis ras agayne the Kyng,
And that day in thaire begynnyng
The Archebyschope off Cawntyrbery
Thai slwe, and knychtis rycht worthy,
And his fayr maner of Sawway

F. 265.

Thai had stroyid [to] the grownd away,
And that thai hatyd hym dedly,
And othir lordis ma syndry,
On coŵyne thai wald hym have slayne.
Thare-for in hy he turnyd agayne, 250
And till the Erle send than off Karryk,
That Prynce wes than off this kynryk,
To purches in Scotland a ressete.
And that he gat hym swne, but let.

Sa hapnyd than to be hym by
Earl Willame in cumpany,

And als Schyr Archebald off Dowglas :
 And qwhen this grawnt thus mad hym was,
 Thai mete hym wyth a gret cumpany,
 And hym ressaywyd honorably. 260

Till Hadyngtown fyrst can thai ryde ;
 Thai made hym thare a nycht to byd,
 And festyd hym wyth gladsum chere :
 All made hym plesans, that thare were.
 Till Edynburgh on the morne past thai,
 Till Halyrwdehows that Abbay
 Thai mad hym for to tak herbry.
 The Erle Willame wes ay besy,
 To se that nathyng suld hym fayle,
 That hym behovyd off wyttayle ; 270
 All the Lordis comunaly
 Dyde hym honowre wilfully,
 And gret plesandis gave hym to :
 All ware thai wilfull for to do,
 That mycht be lykand till his will.

A lang qwhill duelt he thare all still,
 Qwhill owt off Ingland fra the Kyng
 Come certane word, and strayte byddyng
 In hy for to cum hame agayne,
 For off thai Carlis war mony slayne, 280
 Saw that that ryote swagyde was.
 Wyth that he tuk his leve to pas
 At the lordis off this cuntré,
 And thai for gret specyalté
 Rade wyth hym forthwart apon way
 Hym till Berwyk till conway
 Wyth aucht hundyre speris and ma ;
 And thare thai tuk thare leve hym fra,
 Qwhen thai had taucht hym till his men.

In his cuntré he passyd then 290
 Strawcht on furth in till Ingland.
 Fra thine he wes ay welle willand
 To Scottis men for thare curtasy,
 And lowyd thame thare off rycht grettumly.

CHAP. V.

Qwhen the Castell syne was tane
 In Anandpredale off Louchmabane.

F. 265. b.
 A.D.
 1384.

A THOWSAND thre hundyr four score and foure,
 Qwhen all the trwys war passyd oure,
 That befor this Duk war tane,
 (Thai war welle haldyn, qwhill thai war gane)
 And at thaire endyng, off Dowglas
 Schyr Archebald, that Lord than was 300
 Off Galluay, herd that Louchmabane,
 Qwhare-throwch the land gret skathe had tane,
 Had nowthir men in, na wyttayle,
 It to defend, qwha wald assayle :
 Tharfor the Erle Willame, and he,
 And off the March the Erle, all thre,
 Wyth all the men, that thai mycht get,
 A gret assege mad thaim to sete.

Bot Fethyrstanhalch, that thare-in was,
 Send in till Ingland to purchas 310
 Helpe at the Lordis off Marche: and thai
 Bade hym hald it be ony way,
 Qwhill aucht dayis war ourgane :
 And gyve resscours than he gat nane,
 Help hym-selff, as he best moucht.

And he, that wyst welle, he mycht noucht
 Hald it, gyve it assaylyd ware,
 Wyth thame he tretyd, that lay thare,
 To yheld it on the nynd day,
 Gyve na resscours come errare. Than thai 320
 Welle affermyd this cunnand.
 Bot yhit thai war still thare lyand
 In wykkyd weddyr, as wynd and rane,
 That thame dyd gret anoy and pane.

Qwhen the aucht dayis war all gane,
 And thai, as it was wndyr-tane,
 The castelle yholdyn tuk, but bade
 Wyth all the help, than that thai had,
 In till gret hy it down brak thai,
 And sythyn hamwart held thare way. 330

ABOWTE that tyde swne it wes tald,
 That Roxburgh suld be gyvyn till hald
 Till a mychty gret Barowne,
 That off Graystok had surnowne.
 He wyth his houshald halyly,
 And wyth a welle gret cumpany,
 Come to ressaŵe that castelle:
 Bot the Erle George, that wyst welle
 Off his come, swa beset the way,
 That at Benryg assemblyd thay: 340
 There faucht thai fast, bot the Barowne
 Wes takyn, and had on till presown.

Wessayle, and apparyle off halle
 F. 266. And off chamowre, thare tane war all.
 And yhit, or he come to Dunbare,
 Hall and chaumbyre apparylyd ware,

Wyth the Barownys apparaylle,
 Swa that thare wantyd noucht a mayle :
 And als his awyne weschalle war sete
 Before hym, syttand at the mete. 350
 Bot than his wessayle noucht war thai,
 For thai before had chawngyd fay.

Qwhen off Ingland the Kyng hard telle,
 Qwhat on the Marchis offt befell,
 Poyhnes and juperdyis off were,
 And that his men offt skathyde were,
 And how that als Louchmabane,
 Off fors agayne his will wes tane,
 The Duk off Loncastell he send
 Wyth his powere, for till amend 360
 The tynsale, that his folk had tane.
 And he furth on his way is gane,
 And in till Scotland come in hy.
 Bot he his folk led sa wysly,
 That hym befell na gret tynsale ;
 The qwhethyr the Scottis made gret travale
 Till costay thame on ilk syde,
 As throwch the land thai saw thaim ryd.
 Till Edynburch his ost he hade,
 And to bryne it than mannauce made : 370
 Bot thai, that duelt in to the towne,
 Gert it be sawffyt for rawnsowne.

HIS schippis folowyd hym be se
 For till wyttaile his menyhé :
 Thai schot thare bargis, and in hy
 Thai passyde wp to the Qwenys-ferry,
 And on the south halff land has tane
 And welle wp [on] the bra are gane.

Yhowng Alysawndyr the Lyndyssay
 Bot wyth a few that ilké day 380
 Barganyd thame, qwhill at thaire hand
 Wyth a gret rowte wes cummand
 Schyr Willame off Cwnygame, a knyght,
 That hym arayid thare wyth his mycht,
 Thocht thai ware feware, than thai war :
 Rycht in to the selff tyme thare
 Wyth a [rycht] joly cumpany
 Schyre Thomas off Erskyne in gret hy
 Come on est halff fast rydand,
 And saw, that thai had takyn land, 390
 He pressyd hym fast wyth his menyhé
 To gete betwene thame and the sé.

Bot thai, that had his cummyn sene,
 F. 266. b. Tuk on thame the flycht bedene,
 And till the sé thame sped in hy.
 Bot Schyr Thomas sa hastyly
 Come on, and saw thaim turnyd agayne,
 That a gret part off thame war slayne.
 Sum tane, and sum drownyd ware ;
 Few gat till thare schyppis thare. 400
 Welle fourty hangyd on a rape,
 Swa yharnyd thai for ethchape ;
 Bot ane, that wes in till a bate,
 Sa dowtand wes in that debate,
 The cabill rape he strak in twa,
 And gert thame till the grownd than ga.
 And qwhen the flud wes owt, men fand
 Bathe men and armowris wndyr sand
 And thai, that than ethchapyd war,
 Till thaire schyppis made thaim to fare, 410
 And pressyd noucht mar for to tak land,

Qwhill that the Duk wes thare bydand.

The Duk yhit bade in Lowthyane,
Nere qwhill that ten dayis war gane.
Agayne till Ingland syne passyd he,
And skathyd bot litill the cuntré.

SWNE efftyr that the Duk wes past,

The Erle Willame alsa fast

Thoucht the lave off Tewydale

Till Scottis fay till bryng all hale ;

420

For sum off it at Inglis fay

Wes ay fra Durame till that day.

He tretyd fyrst wyth the best men,

That in the land ware duelland then,

And syne assemblyd a menyhé,

And playnly come in the cuntré :

As made than the counnand wes,

That land he tuk hale to the pes,

That nowthir fure na fute off land

Wes at thair pes than off Ingland,

430

Owtane Berwyk and 'castellis twa,

Roxburch and Jedword than war tha ;

Bot all, that wes wyth-owte the walle,

Wes at the Scottis fay than all.

This Erle lyvyd efftyr this a schort space :

For a tyme, qwhen he passand was

To Dowglas, as I herd thame say,

A seknes tuk hym be the way ;

Swa wes he sek broucht to Douglas,

And thare in schort tyme dede he was.

440

Till Melros had thai his body :

Entèryd thare wes it honorably.

CHAP. VI.

Off Erle Willame off Botoglas dede,
And James his Sone, rase in his stede.

A.D.
1385.

F. 267.

A THOWSAND and thre hundyr yhere

Foure score and fyve to tha but were,

Qwhen this Willame Erle wes dede,

Jamys his swne in till his stede

Wes Erle, and mayntenyd stoutly

The werys wyth gud men and worthy,

And offtsyis rade in till Ingland

Wastand befor hym and brynnand,

450

He sparyd nothir fere na nere

The landis to wast, that by hym were.

Till the [New]castelle off Tyne off were

He wastyd nere wyth his powere.

Off Frawns then the Amyrale

Wyth fayre and joly apparale,

Schyr Jhon, thai cald hym, the Vyen,

Wyth twa thowsand armyd men,

Off quhilk aucht hundyr knychtis war,

And yhit war off thai knychtis thare

460

A hundyr and foure had baneris,

And foure hundyre awblasteris ;

At Leth wyth all that gret menyhé

In till May arryvyd he.

Fourtene hundyr hale armyngis

Off the gyfft off his Lord the Kyngis,

Off Frankis fyfty full thowsand,

He browcht off golde in to the land,

To the lordis off this cuntré
 He gave, for till eke thare bownté. 470
 He duelt a sesowne in the land
 Apon [the] Marchis qwhill rydand.

Wyth the Erle Jamys fyrst he rade ;
 And he hym owre the Marchis hade.
 Thre castellis wyth thare powere
 In that tyme thai wan off were ;
 Werk, Furd, and Cornale than,
 Thir war the castellis that thai wan.
 Till the West Marche syne can thai pas :
 Schyr Archebald thare off Dowglas, 480
 And Lord off Gallway he wes than,
 Off that Marche full Wardan.

He had thame owre in till Ingland :
 Thare bot small debate thai fand.
 To Karlele efftyrwardt come thai,
 And a lytill befor it lay,
 And amang thame tuk cownsale,
 Gyve it war spedfull it till assale ;
 Bot, for thai dred tynsalle off men,
 It till assayle thai wald noucht then. 490

To counsalle the Scottis men can ta,
 To Roxburch that thai wald ga,
 And fand, gyve thai mycht it tak.
 To that a gadryng thai gert mak
 Off ma than sixty thowsand men.
 Robert the Erle off Fyfe wes then

F. 267. b. The grettast chyfftane off that rowte :
 And the Erle Jamys, that wes stowte,
 Had mony gud man wycht and bald ;
 Thare wes als Schyr Archebald ; 500
 And made manauce for till assaylle

Rycht stowtly. Bot the Amyrale
 Sayd, he wald noucht his Lordis men
 Ger gang to sa gret peryle then,
 Bot gyve thai gave the castelle thare
 Till his Lord, gyve it wonnyn war.
 Bot that the Lordis wald noucht do :
 Tharfor thai dyde no mare thare-to.

WILLAME Lawndalis, that gud man,
 Off Saynctandrewys Byschap than, 510
 Closyd off his lyff the last day
 In the est chawmbyr off that Abbay,
 Qwhen in his seknes he had tane
 His sacramentis all ilkane.
 And off the gudis, that he had,
 Hys testament he frely made.
 The Cardynale his exeqwyis
 Made, and dyde his full serwys.
 Off Dunkeldyn the Byschape Jhone
 To that exeqwyis come onone. 520
 Entèryd he wes solemply
 [With mony prelatis and worthy,]
 That ilk day rycht sevyn yhere
 That the kyrk wes brynt but were.
 Wndyre erd rycht prewaly
 Arly layd wes his body,
 Set than war prewa Messys dwne :
 For it wes trowyd, that efftyr swne
 The Cardynale suld cum bodyly
 To do his exeqwyis honorably, 530
 Thai gert the solempnyté
 Till his cummyn delayid be.

Qwhen tha exeqwyis he had dwne,
 The Priore and the Conwēnt swne
 A day to thaire electyown sete,
 As thai suld have dwne off dete.
 That day hale the Chapytere
 Togyddyr chesyd *concordyter*
 Dene Stewyn Pay wyth honowre,
 That wes off that stede than Priowre. 540
 Swa efftyr that electyown,
 To get full executyown
 Off that state, as his part was,
 He made hym to the Court to pas.
 Bot in hate were the Inglis men
 Had on the sé thare bargis then :
 Swa wes he takyn apon sé,
 And in till Alnewyk deyde he.

The Sevynd Clemont, that tyme Pape,
 Made Maystyr Waltyr Traylle Byschape, 550
 F. 268. The qwhilk wes his famylyare,
 And in the Court than Referendare.
 Fra thine fyftene wyntyre he
 In honoure held Saynctandrewys Sé.

This Byschape Willame, and Stewyne Pay
 That lyte wes chosyn efftyr his day,
 Langere [he] lestyd noucht in lyve
 Than sevyn yhere and monethis fyve,
 And bot fewe dayis oure tha.
 In this tyme off tha Lordis twa 560
 Efftyr the brynnyng off the Kyrk,
 Efftyr as thai gert werkmen wyrk,
 All the treyne werk of the qwere,
 Wytht thak off lede, wes made but were.
 Off the Corskyrk the ilyis twa,

Wyth lede the south yle thekyd alsua,
 The north ile, and the qwere,
 The tofallis twa war made but were ;
 In thak and alkyn werk off tre
 Than wroucht rycht welle men mycht se. 570
 Twa pillaris new on ilké syde
 In that Corskyrk war made that tyde,
 As yhe may se thaim apperand
 Wndyre the auld werk yhit standand.
 A qwartare off the stepill off stane
 Wes made, or thai sevyn yhere were gane.
 And in the body off the kyrk
 On the south halff thai gert wyrk
 Fra the west dure on that syd
 Est on, nyne pillaris in that tyd, 580
 Wyth help off sum Lordis sere,
 As be thaire armys yhe se appere.
 Lytilloure sevyn yheris thai gert wyrk
 And mak all this werk off the kyrk.
 This Byschap Willame the Lawndalis
 [An]owrnyd his kyrk wyth fayre jowallis :
 Westymentis, bukis, and othir ma
 Plesand playokis, he gave alsua.
 The Byschape Waltyr, qwhen he wes dede,
 That succedyt in his stede, 590
 Gave twa lang coddis off welwete,
 That on the hey awtare offt is sete,
 Wyth araye fayre towale,
 Wyth a prestis vestment hale,
 Wyth twynkill, and dalmatyk,
 Albis wyth parurys to tha lyk,
 Wyth stole and fannowne lyk to tha.
 Aneothir chesybill he gave alsua ;

Off sylvyr the haly wattyr fate,
 The styk off sylvyr he gave to that ; 600
 An [ewar] of sylvyr than gave he ;
 F. 268. b. Off gold bawdekynnys he gave thre ;
 Twa brade ewaris off sylvyr brycht,
 And owrgylt all welle at rycht,
 And twenty cuppill, he gave, or ma,
 To the body off the kyrk alsua.
 Wythowtyn dowte he had dwne mare,
 Had God hym tholyd till lyve langare.
 Yhit othir gyfftis he gave sere,
 That ar noucht all now reknyd here. 610
 Thir Byschapis Willame and Waltere
 Honoryd thare Kyrk on this manere ;
 For-thi thare sawlis we commend
 Till lestand joy withowtyn end.

CHAP. VII.

When Rycharde [Kyng] off England
 Gert byrne Abbayis in Scotlande.

THE Kyng Rychard off Ingland
 Wes grevyd sare, and tuk on hand,
 For the folk off Tevydale
 Fra his pes wes turnyd hale,
 And the castellis takyn war,
 And the Marchis all made bare, 620
 And the Frankis mennys arrywyng,
 He made a stalwart gret gadrynge.
 His Eme was thare alsua the Duk.
 Wyth all thare men the way thai tuk

To Scotland, and at Melros lay ;
 And thare thai brynt wp that Abbay.
 Dryburch, and Newbotill, thai twa
 In till thare way thai brynt alsua.
 Off Edynburgh the kirk brynt thai,
 And wald have dwne swa that Abbay, 630
 Bot the Duk for his curtasy
 (Syne he hade qwhylum thare herbry,
 Qwhen he wes owte off his cuntré),
 Gert it at that tyme sawffyd be.
 Thai duelt a qwhill in Lowthyane ;
 Till Inghland syne thare way has tane,
 Brynnand the land in to thare way,
 Bot lytill skaith on men dyd thai.
 Thai forrayid noucht fere in the land,
 For thai war costayid nere at hand. 640
 Thai tynt men in till syndry place,
 Saw that nere hand dwne thaim was
 Alsa gret skathe, as thai dyd, owtane
 Brynnyng off the abbayis allane.

ROBERT the Erle off Fyffe that tyde
 Gaddryt men on ilké syd
 In Inghland for till mak a rade.
 In cumpany wyth hym he hade
 The Erle Jamys off Dowglas,
 F. 269. And Schyre Archebald, that than was 650
 Off Gallway Lord : assemblyd then
 Thai war welle thretty thowsand men.
 Thai swne passyd Sullway ;
 Syne till Kokyrmowth held thai.
 Betwene the Fellis and the sé

Thare thai fand a hale cuntré
 And in all gudis abowndand,
 For na were was in till that land,
 Syne Robert the Brwys deyd away. 660
 Than all that cuntré can thai pray,
 And duelt thre dayis in till that land,
 Qwhill thai had fillyd welle thare hand.
 Syne held than thai hame thair wayis
 Wyth thare enpresoneys and thare prays,
 And passyd Sullway but tynsell,
 For thai war wysly led and welle.

The Erle off Fyffe welle prysyd wes
 Off governyng and gret besynes,
 And als off gud cumpany,
 Swa that the yhowng cheŵalry 670
 Off that rowte mare wilfull ware
 To ryde wyth hym, than thai war are.

A.D.
 [1386,
 1387.]

That tyme Schyr Willame off Dowglas,
 That till Schyr Archebald swne than was,
 A yhowng joly bachelere,
 Prysyd gretly wes off were,
 For he wes evyr traveland,
 Qwhille be sé, and qwhille be land,
 To skathe his fays rycht besy,
 Swa that thai dred hym grettumly. 680
 He rade offtsys in Ingland
 Wastand qwhille, and qwhill brynnand.
 He brynt [the] suburbys off Carlele,
 And at the barreris he faucht sa welle,
 That on thare bryg he slw a man,
 The [wychtast] that in the town wes than,
 Qwhare on a plank off twa fut brade
 He stude, and swa gud payment made,

That he feld twa stowt fechteris
 And but skath went till his feris. 690
 And at brade feld throwch strenth off hand
 He dyscumfyte thre thowsand,
 Qwhare fyve hundyr war slayne and tane.

Syne efftyr, qwhen a qwhill wes gane,
 He wencust apon Sullway sand
 Off Inglis men welle foure thousand,
 Qwhare twa hundyr nere was slayne,
 And ma than fyve hundyr tane,
 As men dyd me till wndyrstand.
 Swa stoutly he wes traweland, 700
 And put to sa hard assayis,

F. 269. b. That to say suth, in to my dayis
 I have noucht herd a bachelere
 Swa gretly prysyd fere or nere
 In to sa schort tyme, as wes he.

The Kyng hym gave for his bownté
 Hys douchtyr Dame Gylis, that than was
 The fayrest off fassown and off face,
 That men mycht fynd that day lywand,
 Thocht thai had soucht oure all Scotland. 710
 The Lordschipe als off Nyddysdale
 In that maryage he gave hym hale.
 Throwch all the land off his bownté
 To ryche and pouer the renowné
 Skalyd, that ilkane couth hym prys,
 And love hym apon mony wys.

CHAP. VIII.

When Robert Erle off Wyff made
In till England a gret Rade.

A.D.
1388.

A THOWSAND and thre hundyr yhere
Foure scor and aucht to tha but were,
The Erle off Wyffe ane othir rade
To mak in England bowne hym made. 720
He gadryd a fere mare cumpany,
And passyd in England hastily,
For he thocht ferrare for to ryde.

Schyre Willame off Dowglas in that tyde
Passyd in schyppys be the sé
In Irland wyth a few menyhé,
Fyve hundyre fechtaris, as I herd say.
At Karlyngfurd arrywyd thai,
That wes inwyrownd wyth a walle;
The castelle wes thare-in wyth alle. 730
The folk, that wes wyth-in the town,
Tretyd wyth thaim in till tresown
To gyve tham off gold a qwantyté
To grawnt thaim trwis, and lat thame be:
Syne send thai word all prewaly
Till thaim off Dwndolk, nere thaim by,
That wyth aucht hundyr stout and wycht
On trappyd hors come for till fycht;
And all tha alsua off the town
Ischyd to fecht at abandown. 740

Schyr Willame than the land had tane,
And wyth hym to the land war gane,

I trow, twa hundyr, or few ma,
For all the lawe than stad war swa,
That for defawte off smalle weschele,
Thai mycht noucht till the land cum well.
The Irsche-men thaim delt in twa,
And swa furth strawcht can till thaim ga,
Bot Schyr Robert Stewart send he
F. 270. Furth, bot wyth a few menyhé, 750
For he had noucht thare mony,
For till encowntere the tothir party.
On Schyr Willame schot the gret rowte;
And he, that sturdy wes and stowte,
Mete thame wyth sa gret stowtnes,
That in schort tyme all that rowte wes
Swa cwnrayid, that thare bad na man.
Schyr Robert Stewart wes yhit than
Fechtand wyth all the tothir rowte,
That had inwýrownd hym abowte, 760
And swne had slayne hym wyth his men ;
Bot Schyr Willame persaywýd then
His myscheff, and hym send succowris,
Ellis had all gane at rebowris.
The Irsche, that saw than thare cummyng,
Tuk all the flycht, but gayne-turnyng.
Fra dede swa sawfyd wes that knyght,
And thaire fayis put to the flycht.
The town than tuk thai furth steppand,
And maid all thairis, that thai thare fand. 770
Fyftene schyppis, that in the rade
Lay, thai chargyd wyth guddis, thai hade :
And syne thai brynt wp all the town,
The castelle als, and the dwngcown.

And syne be Sé thaire trade tuk thai
 Till Man, and herryde it in thare way,
 And syne arrywyd in Lowchryane,
 And in gret hy the way has tane
 South on towart Ingland :
 For men had gert hym wndyrstand, 780
 That the Erle off Fyffe wyth mony men,
 And his fadyr, had ryddyn then
 Wyth thare ostis in Ryddysdale :
 Thare he oure-tuk thaim wyth his men hale.
 The ost all hale off his cummyng
 War glad, and made hym confortyng.

The Erle Jamys off Dowglas,
 That had made cunnand for till pas
 Wyth the Erle off Fyff in cumpany,
 Faylyd tharoff allwterly : 790
 Tharfore the Erle his wayis rade
 Wyth all the gret [ost] that he had,
 That mycht be callyd thretty thowsand,
 And ma, as men than bar off hand,
 Till the burch wndyr Stanemwr.
 Sa rwdly thare thai wyth thame fure,
 That thai the towne brynt ; and the land
 Als fere as thai war traveland.

The Erle Jamys, we spak off ere,
 Had gaddryd worthy men off were, 800
 F. 270. b. Qwhill he wes welle to sevyn thowsand,
 Than thocht, that he mycht tak on hand
 Wyth that menyhé, that he had thare,
 In Ingland, but mare helpe, to fare.
 He held his way wyth his menyhé,
 For off corage gret wes he,

And to the Newcastle apon Tyne
He rade, or evyr he wald fyne.
Hys knychtis thare and his sqwyeris
Lychtyd, and faucht at the barreris, 810
And he in stale howyd al stil.

Qwhen his folk fouchtyn had thare fill,
And he lang qwhille had hovynd thare,
He tuk his way hamwart to fare.

All the floure off Northwmbyrland
Wes that tyme in the towne lyand,
And fra Yhork northwart halyly,
Wyth yhoung Schyr Henry de Percy,
That gert aspy the Erlis rowt 820

Off Fyffe; bot, for it wes swa stowt,
He durst noucht sete hym thare to fycht.
Thare-[for] fra thine he turnyd hym ryght
Towart the Erle than off Dowglas,
Schyr Jamys, that in his cuntré was ;
This Erle Jamys till his cuntré
Passand wyth all his folk was he.

Than this Schyr Henry de Percy
Folowand on in welle gret hy,
That hade in his ost ten thowsand, 830
As mony men than bare on hand,
He folowynd this Erle Jamys tras,
And rade, ay qwhill he cummyn was
Till Ottyrburne, in Ryddysdale.

The Erle Jamys wyth his rowte hale
Thare gert stent thare pavilownys,
And for the hete tuk on syd gownys,
And ordanynd thaim for till ete
Swylk, as that tyme thai mycht get.
Bot ryght schort qwhill eftyr that,

As at thare mete sum off thame sate, 840
 A yhowng man come rycht fast rydand,
 That saw thare fayis cum at thare hand ;
 He cryid, " Hawys armys spedyly ;"
 And thai thame armyd hastily,
 But that wes dwne wyth swa gret spede,
 That mony falyhyd in that nede.

Cusseis, or greis, or braseris,
 Or armyng als on sere maneris.

The Erle James was sa besy
 For till ordane his cumpany, 850
 And on his fayis for to pas,

F. 271. That rekles he off his armying was.
 The Erle off Murrawys bassenet,
 Thai sayd, at that tyme wes foryhete.

Thai saw thare fais nere cumand
 Owte oure a bra downe awaland,
 That delt ware in batallis twa :
 The Percy had the mast off tha ;
 The tothir rowte, that by thame rade,
 Schyr Mawe off the Redmane and Ogill hade. 860
 That had ordanyd the Percy
 Wyth all thame off his cumpany
 To mete the Erle, gyve he wald fycht :
 The tothir rowt than ryde suld rycht
 Till the pavillownys, and thare
 Qwhen the gret rowte fechtand ware,
 Destroy and sla all that thai fand.

Wyth this the Erle Jamys wes passand
 Towart his fayis the nerrast way,
 Qwhare buskis ware, as I herd say, 870
 Qwhare Inglis men saw noucht his cummyng ;
 For thai had welle mare behaldyng

To Scottis comownys, that they saw fley.
 And qwhen thai had a lytill wey
 Behaldane the folk, that fleand was,
 Schyr Jamys than off Dowglas
 Wes passyd the buskis, and suddanly
 He boltyd wp welle nere hand thame by
 Wyth twelff displayid baneris, or ma.
 And qwhen the Inglis men saw thaim swa 880
 Cum on swa nere, and suddanly,
 Thai ware abaysyd rycht grettumly,
 And lychtyd sum delle in affray:
 Thai knyt thaim noucht in swilk aray,
 As thai befor awwysid ware ;
 For than thare fayis war sa nere,
 That thai mycht mak na gret knyttyng,
 Bot as it fell in till hapnyng.
 Wyth stout affere noucht for-thi
 Thai assemblyd full hardyly. 890
 The day wes at thare assemblyng
 Rycht at the swynnys downe-gangyng ;
 Thai faucht rycht stoutly all the nycht.
 Swa fell ure, that off that fycht
 The vyctory the Scottis had.
 Off men gret martyry thai made :
 Thare Inglis men war wterly
 Wencust ; and tane wes the Percy,
 And his brodyr alsua wes tane.
 The Erle Jamys thare wes slane, 900
 That na man wyst on qwhat manere.
 This suld ken chefftanys in to were,
 For till have gud men ay thaim by
 F. 271. b. In fycht for to kepe thare body :
 For alsvelle ellis may be slayne

A mychty man, as may a swayne :
 Swa fell on hym in to that stede.
 Perchawns he had noucht there bene dede,
 And he had sete on hym yhemselle.
 Bot worthyly he deyde and welle ; 910
 For throwch his corage, that wes stowte,
 The ovyrhand his folk had thare but dowte.

Qwhen thir men vencust war, as I
 Have tald, the Scottis men hydowsly
 Herd at pawillownys cry and rare :
 Thai wyst, that nere thare fais ware,
 And sped thame thidderwart in hy.
 Thare fand thai Inglis men hamly
 Duelland, as all thare awne ware.
 Than schot thai stoutly on thame thare, 920
 And slewe welle nere all that thai fand :
 Thai ware nere all the nycht slayand.
 Sum sayis a thowsand deyde thare ;
 Sum, fyftene hundyr ; and sum, mare.
 Thare deyde on the Scottis party
 Twa knyghtis, that ware well hardy :
 Schyre Robert Hert men callyd the tane,
 He ryght in to the feld wes slayne ;
 Schyr Jhone off the Towris, the tothir, syne
 Come wondyt hame, and thare made fyne. 930
 And Schyr Thomas off Erskyne was
 Fellely wondyt in the face.

The Scottis men that nycht thare lay.
 And on the morn, qwhen it wes day,
 The Erle Jamys thai nakyd fand
 Amang the dede men thare lyand,
 That had a gret wonde in the hals,
 Ane othir in the vysage als.

Thai had hym till his paſſillowne ;
 Syne hame till have hym thai made thaim
 bowne. 940

Qwhill nerhand mydnycht thai duelt thare,
 Syne tuk thare way hamwart to fare ;
 Wyth thame thare wondyt men had thai.
 And presoneris, as I herd say,
 Ware als feil as the ledaris nere.
 And rydand apon swilk manere
 Hame in thaire cuntré syne come thai,
 And till thare ressettis held thare way.

The Erle off Fyffe in till Ingland
 Wes yhit distroyand and brynnand : 950

And on the morne he herd tythyng
 Off this bataille and this fychtyng.
 Off the Erlis dede anoyid he was ;
 Bot off the martyry in that plas

F. 272. Off Inglis men rycht glade wes he.
 And qwhen that he in that cuntré
 Had duelt a qwhille, syne on his way
 He come hame welle atoure Sullway,
 Wythowtyn tynsell off his men,
 And all a qwhille him restyd then. 960

CHAP. IX.

Qwhen that the Erle off Fyffe Robert
 Hardane made was effyrwert.

A.D.
 1389.

A THOUSAND and thre hundyr yhere
 Foure scor and the nynd but were,
 In till the wyntyr folowand

Nest efftyr Ottyrburne, off Scotland
 The Kyng gert gadyr a Cownsale
 At Edynburgh. Thare the Lordis halle
 In that Cownsale, that thai thare helde,
 For the Kyng wes febill for elde,
 And alsua his eldare Swne

Wes noucht fery, as he wes wown, 970
 Wyth the assent off the thre Comownys,
 Byschapis, burgesses, and barownys,
 The Erle off Fyffe wes made Wardayne,
 And swore, that he suld sete his payne
 To kepe the land in pes and were.
 And all the Lordis than can swere
 Lele cownsale to gyve hym thare to,
 And till helpe hym it tyll do.

In Inland syne, fra the Percy
 Wes takyn, as till yhowe tald haŵe I, 980
 Thai made the Erle Marchale
 Kepare off the Marchis hale,
 That spak oft tymys hawtaynly,
 And reproŵyd dispytwysly,
 Thair folk, that war at the fychtyng
 Off Ottyrburn; and in till skornyng
 Sayd, thai war noucht to prys, that swa
 Lete Scottis men, syne thai war ma,
 And come als on thame suddanly,
 Lete thaim thare wyn the ŵyctory; 990
 Letand that he suld beris bynd.
 Mycht he on feld the Scottis fynd.

The Wardayne, that hard off this spekyng,
 Had gret dispyte at hys carpyng:
 He gadryd hym a gret menyhé;
 Schyr Archebald wyth hym hade he,

And mony othyr worthy men.
 This Erle Marchale gadryde then
 All the floure off the North cuntré,
 And in a straye hym herbryd he. 1000
 The Wardane herd welle quhare he was,
 And wyth his rowte in hy can pas
 F. 272. b. Rycht ewyn before hym, quhare he lay,
 And bade hym cum forth till assay
 Hys fors, as he had made spekyng.
 For that wald he noucht do na thyng;
 Bot awnsweryd, that he wald noucht then
 In peryle put the Kyngis men.
 Qwhen the Wardane sawe the batayle
 At that tyme utraly wald fayle, 1010
 Qwhen he had huwyd thare halff the day,
 Till his herbry he tuk his way;
 And syne come hamwart dystroyand
 And wastand, that he befor hym fand.

THAT tyme at Boloyngne be the Sé
 Wes a tretys off unyté
 Betwix the Frankis and Inglis men:
 Thre yheris trwyis war takyn then,
 Qwhare-in the Scottis men and the Kyng
 Ware comprysyd, at thare lykyng 1020
 Till hald the pes, or be on were.
 Thare-fore twa messyngeris than were
 Send owte off Frawns, to se the Kyng
 Off Ingland swere, till hald that thyng.
 He swore, as it ordanyd was.
 And twa off his syne gert he pas
 In Scotland, the Kyng thare to se,

Gyve he wald in thir trwys be :
 Schyr Nychole off Dogwort wes the tane.
 The twa Frankis messyngeris ar gane 1030
 Wyth thame in Scotland to the Kyng,
 To se the endyng of this thyng.

The Kyng wes than at Dwnfermlyne,
 Qwhare he a qwhill before had lyine,
 And had wyth hym off his barné
 The grettast than off his cuntré ;
 The Wardane than thare wyth hym was,
 And als Schyr Archebald off Dowglas.
 The messyngeris than in hy
 Tuk als in that towne thaire herbry. 1040
 The Kyng made rycht fayre cowntenawns
 Till the twa messyngeris off Frawns,
 And gert thaim honowryd be gretly,
 The Inglis men, that ware than by,
 Gret murmure made amang thaim there,
 The Scottis men yharnyd to be off were.
 Tharfore thai passyd till Archebalde,
 And thaire intent hale till hym tald,
 That wes, that gud war till have pes,
 To ger herschype and slawchtyr sese ; 1050
 And prayid hym thareapon to stand.
 He sayd, " Till oure Kyng off the land
 And till the Wardane, as yhe may se,
 That fallis, and litill, or noucht, till me."

F. 273.

Than passyd thai on to the Wardane,
 And he awnsweryd thame agane,
 That all wes in the Kyngis wille,
 Till warray, or till hald hym still
 Thare-wyth thai till the Kyng ar gane,
 And in to cumpany wyth thame has tane 1060

The Frankis men in thare helpyng,
And knelyd all foure befor the Kyng,
And tald, qwhat ese off pes mycht rys,
And how that angry mony wys
In till all tyme mycht rys off were;
Quharfore thai made hym mek prayere
Till consent the trwis till hald.
And he sayd, He awyse hym wald.

And [qwhen] he wes apon that thyng
Awwysyd, he made awnsweryng. 1070
That for request off Frankis men,
That specyally hym reqwryd then,
He wald the trwys haldyn were,
In all, as wes forspokyn here;
And swore than to the haldyng swne,
As othir Kyngis befor had dwne.
This in his elde wes rycht honeste,
That thare wes mad hym swilk request
Off swilk ambassatouris, as tha,
That send ware fra hey Kyngis twa. 1080

AT Boloyngne than apon the sé
A treté ordanyd wes to be
Betwix the Kyngis off trew and pes,
And thar-off the day than ordanyd wes,
Qwhare messyngeris off the thre Kyngis,
Suld assembl at thai tretimis.
The messyngeris off Scotland
War thare a welle lang qwhill tretand;
Bot nane end that tyme makyd wes
Nowthir off lang trew, na of pes. 1090

CHAP. X.

[When Robert the Secunde our Lord the Kyng
His Dayis had drawyn to endyng.]

A.D.
1390.

IN till the tyme off this Trettis,
That wes at Boloyngne, as I dyvys,
The secownd Robert off Scotland Kyng,
As God purwaid, made endyng
At Downdownald in his cuntré
Off a schort seknes thare deyde he.
Fra thine to Scwne his men hym bare
He rychly wes entèryd thare.
Off all the kynryk the prelatis,
And mony lordis off hey statis,
Thare at his entèrment war.

1100

And on the morne forowtyn mare
Bydyng, lete, or mare delay,
As fell that yhere on the Swnnownday,
The ewyn off the Assumptyown,
His eldare swne thare tuk the Crown
[Wyth honowre gret in Skwne Abbay.]

F. 273. b.

And on the morne Oure Lady day,
Dame Annabill, that lady brycht,
Wes crownyd Qwene, as fell on rycht.
And swa wyth great solempnyté
Off thir war dwne thai dayis thre.
The ferd day, but langere bade,
The Kyngis légys till hym made
Thare homage, and thare fewté,
As dwne till hym off dede suld be.

1110

The thryd Robert thus crownyd was.
God off swete will gyve hym gras
To govern and wphald his land
In na ware state, na he it fand ; 1120
Bot leve it bettyr at his dyscese.
For qwhen his fadyr endyt wes,
Off Scotland wes na fute off land
Owte off Scottis mennys hand,
Owtane Berwyk, Roxburch, and Jedwurth,
And yhit so fere than wes tane furth
The Scottis mennys part, that all
Wes thairis hale wythowtyn thare wall.

This Kyng wes wys and debonare ;
Gud vyanddour, and fed hym fare ; 1130
Pessabill ; and till his servans
Luwand, and off gud acqwyntans.
Nynteyn yere held he his state,
And in the twentyd yere he wrate.
A tenderare hart mycht na man have ;
Till lordis rowmly he landis gave ;
His swynnys he maid rych and mychty.
He lywyd yheris four and sevynty.
Off his kynrik the twentyd yhere
He deyde, and wes broucht on bere. 1140
Fra the byrth off the Madyn fre
A thousand yhere and hundrethis thre
And thare-to nynty yhere but mare.
He, that all mankynd cofft fra care,
Grawnt hym in hevyn to be happy.
For, gyve that we sall say suthly,
Here in hys tyme happy wes he :
For bathe his folk and his cuntré
Lestyd in fredwme in his day ;

Qwhare endles fredwme haŵe he ay 1150
 In hevyn wyth blyss and angelis gle.
 Amen, amen, per cheryté.

THIS part last trefyd beforne,
 Fra Davy the Brws oure Kyng wes borne,
 Qwhill his systyr sowne Robert
 The Secownd, oure Kyng, than cald Stewert,
 That neste hym regnyd successyve,
 His dayis had endyt off his lyve,
 Wyt yhe welle, wes noucht my dyte;
 Tharoff I dare me welle acqwyte. 1160
 Qwha that it dytyd, nevyrtheles,
 He schawyd hym off mare cunnandnes
 Than me, commendis this tretis,
 F. 274. But faŵoure, quha will it clerly prys.
 This part wes wryttyn to me send:
 And I, that thocht for to mak end
 Off that purpos, I tuk on hand,
 Saw it wes welle accordand
 To my matere, I was rycht glade;
 For I wes in my trawale sade, 1170
 I ekyd it here to this dyte,
 For to mak me sum respyte.
 Bot yhit I thynk noucht for to close
 Off my matere all purpos:
 Bot yhyt forthirmair I wyll procede
 In to this matere yhit in dede,
 Set I wyll noucht wryt wp all,
 That I haŵe sene in my tyme fall,
 Part, that is noucht worth to wryte;
 Part, that can mak na delyte; 1180

Part, that can na proffyt bryng ;
 Part, bot falshed or hethyng ;
 Qwhat is he, off ony wyte,
 That wald drawe sic in this wryte ?
 In lawté is full my purpos
 Off this Tretis the sowme to clos.
 Noucht all yhit that is fals, and lele ;
 Noucht all to wryte, yhit na consele ;
 Off this purpos yhit noucht to blyn,
 Qwhare last wes lefft, I will begyne. 1190

CHAP. XI.

When Schyr David the Lyndyssay rade
 Till Lundy, and thare Journay made.

A.D.
 1390.

A THOUSAND thre hundyr and nynty yhere
 Fra the byrth off oure Lord dere,
 The gud Lyndyssay Schyr Dawy,
 Off Glenesk the lord mychty,
 Honest, abill, and avenand,
 Past on cwndyt in Ingland
 Wyth knychtis, sqwyeris, and othir men
 Off his awyne retenw then ;
 Qwhare he and all his cumpany
 Wes welle arayid, and dayntely, 1200
 And all purwayd at devys.
 Thare wes his purpos to wyne pryse.
 [Wyth] the Lord off the Wellis he
 Thocht till have dwne thare a jowrné
 For bayth thai ware be certane taylyhé
 Oblyst to do thare that deide, sawff faylyhé.

Swa ewyn apon the sext day
 Off that moneth that we call May,
 Thai ilk forsayd Lordis tway,
 The Lyndyssay and the Wellis thai, 1210
 On hors ane agane othir ran,
 As thare taylyhé had ordanyd than.
 The Lyndyssay thare wyth manffull fors
 F. 274. b. Strak qwyte the Wellis fra his hors
 Flatlyngis downe apon the grene ;
 Thare all his saddille twme wes sene.
 All the pepill standand by
 Off this deid had gret farly,
 For in all Ingland befor than
 This Wellis wes a commendit man, 1220
 Manfull, stoute, and off gud pyth,
 And hey off harte he wes tharewyth.
 And tharat than mony Inglis men
 Had bathe dispyte and inwy then ;
 Swa, for dispyte and gret inwy,
 Thai to the Kyng tauld prewaly,
 That than the Lyndyssay fast was teyd.
 That welle wes prowyd, the tellare leid ;
 For fra the Lyndyssay gat wyttyng,
 That it wes tauld swa to the Kyng, 1230
 Syttand on [his] hors, but bade,
 Ewyn on furth to the Kyng he rade,
 And off his hors delyverly
 He lap downe, that the Kyng clerly
 Kend welle, that thai falsly leid
 That sayd, the Lyndyssay before wes teyd.
 Than sayd the Lyndyssay reverently
 To the Kyng kneland curtasly,
 "Excellent Prynce, now may yhe,

Gyve I wes teyd, clerly se." 1240

And qwhen he had sayd that, than
Wythowtyn help off ony man,
Bot be his awyne agill fors,
Agayne he lap apon his hors,
All the lave for to fullfill,
That langyd be the taylyhé thartill.

Qwhen all thare cursis on hors wes dwne,
Togyddyr thai mellayid on fute swne,
Wyth all thare wapnys, as be the taylyhé
Oblyst thai ware, for till assaylyhé. 1250

Swa wyth thare knywwys at the last
Ilkane at othir strak rycht fast.
Swa, off this to tell yhow mare,
The Lyndyssay festnyd his dagare
In till Wellis armowris fyne
Welle lauche, and hym lyftyd syne
Sum thyng fra the erde wyth pyth ;
And als [rycht] manfull wertu wyth
Oppynly before thame all

He gave the Wellis a gret fall, 1260
And had hym haly at his will,
Qwhatevyr he wald hawe dwne hym till.

The Kyng, in his swmyr castelle
That all this jowrné sene had welle,
Sayd, "Lyndyssay, cusyne, gud Lyndissay,
Do furth that thow suld do this day."

As to be sayd, "Do furth thi dete,
F. 275. Thare sall na man here mak thé lete."

Bot the Lyndissay nevyrtheles,
That in his deide all curtays wes, 1270
Sayd to thaim, that stud hym by,
"Help, help now, for curtesy."

The Wellis he tuk than be the hand,
 That on the grene wes thare lyand,
 " Rys, rys, Schyr Knycht, and stand on fete,"
 He sayd, " thare suld be dwne mare yhete :
 Yhit, it is na tyme to leve."
 Swa held he Wellis be the neve,
 That wp he helpyd hym to rys.

Schyr Dawy the Lyndissay on this wys 1280
 Fullfillyd in Lwndyne his jowrné
 Wyth honowre and wyth honesté.
 And to the Qwene than off Ingland.
 He gave this Wellis than in presand
 Thus qwyte wonnyn all frely :
 And scho than off that curtesy
 Thankyd him. And swa he
 Wyth honowre and wyth honesté
 Retowryd syne in his land hame,
 Gret wurschype ekyd till his fame. 1290
 This dede wes dwne in till Ingland
 Befor Rychard the Kyng ryngnand
 The Secownd, qwhen that state held he
 Wyth honowre gret and honesté.

CHAP. XII.

Qwhen Robert the Thryde tuk the Crowne
 Off Scotland wpth Swerde and Mactpone.

A.D.
 1390.

A THOUSAND thre hundyr and nynty yhere
 Fra the byrth off oure Lord dere,
 Qwhen that Robert oure Secownd Kyng
 Had off his dayis made endyng,

That in his tyme wes worthy,
Gracyows, w̃ertuows, and happy, 1300

Wes erdyde in Skone, quhare he lyis,
His spyryte in till Paradyis,
The threttend day of August. Qwhille

Callyd that moneth wes Sextyle ;

For Marche, as awld storys sayis,

The fyrst moneth in thai dayis

Wes off the yhere, for as than

God made bathe the warld and man,

Fra that moneth evynlykly,

Evyn to rekyn w̃erraly, 1310

August may be Sextile

Cald. Storys sayis als, in that qwhille

A Kyng off Rome, wes cald Numa

Pompulius, als he ekyd twa

In his tyme monethis off the yhere :

Off thai the fyrst wes Januere

As that propyrly to be

F. 275. b. [The yet, or] the fyrst entré

[Of the yhere ;] the neyst of tha

[Was] Febyryhere be this Numa. 1320

Cesare August Octovyane

(Off the Empryowris wes nane

Off swylk state na majesté

Before and efftyr hym as he)

The Occydent in all his empyre,

Thareoff he wes bath Lord and Syre.

A systyr he had, and that gert he

Weddyt wyth Schyr Anton be,

A famows Lord and a potent ;

He Lord wes off the Oryent, 1330

Off all Judé, and to Jordane

And swa to the Mere Mediterane,
 (For it departys the Warld in twa,
 The Gret Se clerkis callis it swa),
 This Anton wes bath Lord and Syre;
 Swa wes dyvysyd the empyre.

This Schir Anton welle for wa
 Changyd for Cleopatra,

That wes Qwene in to thai dayis
 Off Egypte, as the story sayis.

1340

This lady he till his leman tuk,
 And his spowsyd wyffe forsuk.

The Empryoure tharefor Octovyane
 Agayne hym moȝyd felle bargane.

Swa off that moneth the fyrst day,
 That syne than August wes cald ay,
 This Schir Anton in batale qwyte
 Cesare August discumfyte:

And for that jowrné dwne that day
 That moneth wes cald August ay.

1350

Auguste in till propyrté
 May wele ekyn callyd be.

Togyddyr he drwe than the Empyre
 Off est and west, he Lord and Syre.

Off all the warld the regyounys,
 Rewmys, cyteis, and gret townys,
 Regestryd he gert, and rolyd be.

Thare wes na Lord off that bot he:

Off all the warld lyvand man

[Na thai] payid till hym trewage than.

1360

Off this beris wytnes the Ferd Buk,

The matere off this yhe rede and luk:

And off thir dedis, in that qwhille,

Yhit beris wytnes the Wāngile,

'Exiit Edictum a Cesare.'

The fyrst Wangile that is off thre,
That is oysyd to be sayd ay
In Mes and Matynys apou Yhule day.

F. 276.

This Cesare August Empryore
Lywyd fra than in gret honoure,
And ek yd off Rome the gret tresore
Mare, than evyr it wes before.
The wallis, that he fand made off mwde,
He made up off marbyr gud.

1370

In all were he happy wes,
And amyabill in tyme off pes.
Before hym Julius, cald Cesare,
Till his gret titill had na mare ;
Bot Cesare August cald wes he
For his fame and his bownté.

1380

Bot Schyr Anton wrechydly
For the lust off his body
Tynt all hale that herytage,
That fell till hym and his lynage.

Off this August the threttende day,
As I before begouth to say,

And the forsayde yhere in Skwne
The exeqwyis solempne wes dwne
Off Robert oure Secownd Kyng,
That Scotland had in governyng.

1390

The Byschape that tyme off Glasgwe,
Off Glendwnwyn Schyr Mathw,
Off the *Requiem* dyd that Mes ;
And thare that day alsua wes
The Byschape off Saynctandrewys Se,
Schyr Waltyr Trayle than cald wes he ;
He made the collatyown

In gret commendatyown
 Off the body, that on that wys
 That day thai dyde thare that serwys. 1400

And on the morn syne efftyrwart
 Crownyd wes the Thryd Robert,
 The Secownde Robertis ayre and swn,
 In to that ilk kyrk off Skwne.
 The Byschape off Saynctandrewis Se,
 Waltyr, wyth gret solempnyté
 Gave oure Kyng thare the crowne,
 His swerd, his sceptere, and wnctyown.
 The Byschape that tyme off Glasgw,
 Off Glendynwyn Schyr Mathw, 1410
 Made the Collatyown rycht plesand,
 And to the matere accordand.

Off that moneth the fyftend day
 The Assumptyown fallis ay
 Off oure Lady. That ilk yhere
 Qwhen thir twa dedis dwne were,
 The Qwene Annabill off Scotland,
 A lady gud and a plesand,
 And excellent off bewté,
 Be the Byschape off Dwnkeldynys Se, 1420

F. 276. b.

Jhon off Peblis cald be name,
 A gret lord off commendyt fame,
 Tuk hyr Coronatyowne
 In that Fest off the Assumptyown :
 Ane sermownd he made thare
 Accordand welle to the matere.
 And on the morne the sexten day
 In to Skwne, that standis apon Tay,
 The Kyng tuk off his barnage,
 Wyth athe off fewté, thare homage. 1430

The Byschape off Galloway thare Thomas,
 (A theolog solempne he was)
 Made a sermownd rycht plesand,
 And to the matere accordand.
 On this wys thai dayis foure
 That yhere in Skwne ware drywyn oure.

That ilk yhere efftyr syne
 Brynt the kyrk wes off Elgyne
 Be wyld wykkyd Heland-men,
 As wedand in thair wodnes then. 1440
 Sum off thai for that wes slayne;
 Sum tholyd wengeans and hard payne
 Till thare endyng, but remede.
 Few war off tha, that deyde gude dede.

CHAP. XIII.

*When Waltere wes message send in Frans
 Apon delpbergt Ordynans.*

A.D.
 1391.

A THOUSAND thre hundyr nynty and ane,
 Fra Jhesu Cryst had manhad tane,
 The Byschape off Saynctandrews Se,
 Walter Trayle than cald wes he,
 Be delyveryd ordynans
 In till message passyd in Frans: 1450
 For, as in Scotland men herd tell,
 The Duk Jhon off Longcastell,
 Be gret counsell and ordynans,
 Off Ingland past that tyme in Frans
 In messeage, and at Amyens
 A gret Counsalle haldyn wes

Off Frankis, Scottis, and Inglis men,
 Thare-to assemblyd on treté then.
 Qwhat thaire thai tretim had,
 A twelf-moneth thare our Byschape bad. 1460

Thare wes, sum sayd, Inglis men,
 That oure natyown defamyd then,
 And sayd, we, gadryde to oure weris,
 Mycht noucht pas thre hundyr speris :
 The Kyng off Frawns, thai sayd, forthi
 Suld late off Scotland rycht lychtly.
 Thir wordis war sayd in the presans
 Off the gud Duk off Orlyans,
 That had specyall affectyowne
 All tyme to Scottis natyown. 1470

F. 277. Wyth schort awisment this Awnswere
 He made, as I herd the manere.

“AGAYNE yhoure will and off malis
 Hely yhe releve thare prys.
 Yhe wene to lak, bot yhe commend
 That Natyown, as yhe mak ws kend.
 Wes nevyr rewme na regyown
 Worthé mare commendatiown,
 As yhe ger ws wndyrstand,
 Than ar the few folk off Scotland. 1480
 That sall we prewe yhowe wyth gud skylle,
 To here ws gyve it be yhoure will.
 Yhe say, thai, gaddryd to thair weris,
 May noucht all pas thre hundyr speris :
 Yhe ar a mychty Natyown,
 And hawtane off presumptyown ;
 All landis lyand nere yow by
 Yhe supprys wyth senyhowry ;

Othir yhe wyn thame to youre Crown,
Or haldis thame in subiectiown; 1490
All landis lyand yowe abowte
Ar for yhour powere ay in doute.
Bot the few folk off Scotland,
That be dry marche ar lyand
Nere yhow, thai kepe thaire awyne,
As till ws is kend and knawyn,
And will cum wyth thare powere
Planly in yhoure land off were,
Oure day and nycht will ly thare in,
And in yhoure sycht yhour land oure bryn, 1500
Tak youre men, and in presowne
Hald tham, quhill tha pay ransown.
Your catale and youre gude thai ta;
Your men thai spare nocht for to sla,
Quhen ye set you thaim for to grewe
To serve you sua tha ask na leve,
Bot ay tha qwyte yow lill for lall,
Or that thai skale thare markat all,
As we haue be relatioun,
Off mony famows lele persone, 1510
That in thai Realmys bath has bene,
And takynnis off alle this has sene.
That Natioune ye may na gat defame,
Bot gyff ye smyt your awyn wyth schame.
Symply ye relewe youre pris
To sklandyr that Natioune be malis."

This gud Duk on this manere
Made to the Inglis men this Ansuere.

CHAP. XIV.

Quhen slane wes off Angus
The Scherrawe gud and iertuous.

A.D.
1392.

A THOUSANDE thre hundyr nynty and twa
Fra Cryste wes born off Maria, 1520

F. 277. b.

Thar fel a hey grete dyscorde
Betwen Schir Davy de Lyndesay, Lorde
Off Glenesk, and the Heyland men.
Thre chiftanys gret ware off thaim then
Thomas, Patrik, and Gibbone;
Duncansonmys wes thare surnowne.
For this discorde a day or twa
Wes set, bot all held nocht of tha.
Schir Davy de Lyndesay, that wes wys,
Trowit nocht in tham, bot malys: 1530
In prevaté he send for-thi
Up in to the land a spy.
Fra that spy passit in that land,
Off hym hard he na tithand,
Quhil thare com down all sudanly
Off Scottis a gret cumpany:
Off tha ilke Hyeland-men
Thre hundyr, or ma, ware sowmyt then.
The Schirrave of Angus in Ketynnys lay,
And by hym neire Schyr Patrik Gray, 1540
The Lord de Lyndesay at Dundee.
Quhen word ourespred than the cuntré,
That the Scottis Hieland-men
Ware neire the wattyr off Ilé then,

Schyr Walter off Ogylvy, that gud knycht,
 Stowt, and manfull, bald, and wycht ;
 And the gud knycht Schyr Patrik Gray,
 That in the cuntré that nycht lay ;
 Schyr Davy de Lyndesay out off Dundee
 Sped hym fast at thame to be ; 1550
 Wyth tha thre Lordis gadrit then
 Passit few atoure thre score of men.
 The Schirrave and Schyr Patrik Gray
 As formast held the nerast way,
 And thought to gere sum thing be done,
 Suppos the Lyndesay nevyr sa sone
 Suld cum amang the Scottis men.
 Befor the laŵe tha knychtis then,
 That ware of harte baith stern and stout,
 Presyt thame fast to skaile that rout. 1560
 In the Stermond at Gasklune
 That dulefule daweke that tyme wes done.
 Quhile thai ware in that pres fechtand,
 The Lyndesay gud wes at thare hand,
 And of tha Scottis heire and thare
 Sum he slewe, sum wondyt sare.
 Sua, on his hors he sittand than,
 Throw the body he strayk a man
 Wyttht his spere down to the erde :
 F. 278. That man hald fast his awyn swerd 1570
 In tyl his neve, and wp thrawand
 He pressit hym, nocht agayn standand
 That he wes pressit to the erd,
 And wyth a swake thare off his swerd
 The sterap lethire and the bute
 Thre ply or foure, abone the fute
 He straik the Lyndesay to the bane,

That man na straike gave bot that ane,
 For thare he deit; yeit nevirtheles
 That gud Lord thare wondit wes, 1580
 And had deit thare that day,
 Had nocht his men had hym away
 Agane his wil out of that pres.

Schir Patrike Gray sare wondyt wes,
 And trowyt thare til haff bene ded,
 Had he nocht bene had of that stede.

Gud Schir Walter off Ogylwy.

That manly knyght and that worthy,
 Scherrave that tyme off Angus,
 Godlike, wis, and vertuous; 1590

And a gud sqwyere off grete renown,
 His bruthire Wat cald off Lichtoune
 (To this gud Schirrave off Angus,
 Halff brothire he wes, and rycht famous;

Off syndry fadris ware thai twa,
 Off lauchfull bed ilkane of tha)

Carncors, Forfare, and Guthery,
 And Wylliams Yong of Ouchtirlony,

And uthir gentillis and yomen ma
 Off his kyn and his [house] alswa 1600

Wald nocht fra hym pas away :

Bot bidand in the feyld that day

Slane al togiddyr [thai] war,

That bidand ware wyth the Scherrave thare.

Al oure land sare menyt done

That dulefull dawerk at Gasklune.

CHAP. XV.

Quhen the Pape Clement the vii. wes ded,
And Benet succedit in his sted.

A.D.
1393.

A THOUSAND thre hundyr nynty and thre,
Fel nocht, that suld reknyt be.

A.D.
1394.

A thousand thre hundyr nynty and foure
Fra Cryste wes born oure Salvioure, 1610
Off the sevynd Clement the lyff tuk end,
And chosyn wes Benet the threttend.

F. 278. b.

This Pape Clement descendand
Fra the King Malcolme off Scotland
Wes cummyn; bot I can nocht discribe
Gre be gre alle successive.
Bot oure King Malcolme be lachfule get
Twa dochteris hade on Sanct Margret:
The eldest wes the gud Qwene Malde;
The secound wes Dame Mary cald. 1620
This Dame Mary weddit was
Wytth the Erle off Boyloyn, Schyr Eustas.
This Pape Clement lauchfully
Com off this Countas Dame Mary.
In this Clementis tym regnand
Wes Robert the Second in Scotland,
And to this Clement wes cusyne,
Fra Sanct Margret cummand be lyne:
He had gret affectioun
Til all Scottis be that resoun. 1630
Quhen this Clement Pape wes, than
The lang lestand scysm began

Oure KING JAMYS in Scotland syne
That yere wes borne in Dunfermlyne.

CHAP. XVI.

Off a fechtyn that quhil wes at Sourty.
Quhen thare wes slane ma than fourty.

A.D.
1395.

A THOUSAND and thre hundyr yere
Nynty and five or thare-by nere,
Robert the Ketht, a mychty man
Be lynage, and apperand than
For to be a lord off mycht
Off mony landis off rycht richt, 1640
In Fermaretine at Fivy
Assegit his awnt, a gud lady,
That tym the Lord of Craufurdis wyf,
(That led in al hir tyme gud lif)
Schyr James de Lyndesay than hir Lord,
Movit agane hym in discord.
For his masownys first gert he
Fra thare werke removit be ;
And quha, that wattyr brocht fra the burn,
He gert thaim offt wyttht his ost spurn. 1650
Thus he demanyt that lady
Wythin the castel off Fivy.

Than Schyr James de Lyndesay,
Quhen be relatione he hard say,
That [then] his wyff, that gud lady,
Thare wes assegit sa straitly,
He gadryt off his frendis then,
Thre, or nere foure, hundyr men ;

F. 279. a. And oure the Month than als fast
 As he til Fivy wald haff past, 1660
 This Robert of Keith of purpos set
 In the Garvyauch wyth James met,
 And nere the kirk than of Bourty
 Off Robertis men war slane fyfty,
 And wele ma : swa Robert qwyte
 Wes in that bargane discumfyte.
 Fra thine he past nocht till Fivy
 For til assege that gud lady.

CHAP. XVII.

Qwhen thretty for thretty faucht in barreris
 At Sanctjohnstoun, on a day, bysyde the Blak-
 freris.

A.D.
 1396.

A THOUSAND and thre hundyr yere
 Nynty and sex to mak all clere, 1670
 Off thre score wyld Scottis men
 Thretty agane thretty then
 In felny bolnyt of auld fed,
 As thare fore elderis ware slane to dede.
 Tha thre score ware Clannys twa,
 Clahynnhé Qwhewyl, and Clachinyha :
 Off thir twa kynnys ware tha men,
 Thretty agane thretty then.
 And thare thai had than chifftanys twa :
 Schir Ferqwharis sone wes ane of tha, 1680
 The tothir Cristy Johnesone.
 A selcouth thing be thai wes done :
 At Sanctjohnestone besid the Freris

All thai entrit in barreris,
 Wyth bow and ax, knyff and sword,
 To deil amang thaim thare last werd.
 Thare thai laid on that tyme sa fast;
 Quha had the ware thare at the last,
 I wil nocht say; bot quha best had,
 He wes but dout bathe muth and mad. 1690
 Fyffty or ma ware slane that day;
 Sua few wyth lif than past away.
 Gyff this a skaith wes universale,
 Yeit ws fel the mare tynsale
 Off that daywerke, that wes dune,
 As yhe before hard, at Gasklune.

In the selff houre of that day
 In Ungary, as I herd say
 Off Saracenys and off Cristyn men
 Done wes the grete battaile then, 1700
 Quhare mony Nobillis off Fraunce
 Tuk in the feld thare thair last chance;
 Quhare mony first ware tane and slane,
 And syne til dede put wyth gret payne.

F. 279. b. Schir Johne de Vien the banere
 Off oure Lady thare tuke to bere;
 He said, that he wyth that suld pas,
 That sum of tha, that marschelit wes
 At the burde ordanyt off honoure,
 Suld haiff til falow hym grete raddoure. 1710
 Wyth that banere than furtht he past;
 Hym mony gude men folowit fast,
 Quhen that batale alle was done,
 Off Burgonye the Dukis sone,
 Than Erle off Nyvers, wes tane in hand,
 And haldyn, qwyk yeit thare livand;

And the Saracenys wald rycht fayn,
 That that Lord thare had bene slane.
 Wytth that thare com furth ane auld man,
 And lattyt thaim to sla hym than ; 1720
 For, he said, gif that man mycht be
 Lang livand in prosperité,
 He suld gere sla ma Cristyn men,
 Than all the Saracenys mycht do then ;
 And swa the Erle off Nyvers he
 Gert sauffyt, and syne ransownyt be.

CHAP. XVIII.

At Baldanys Stank quhen a day wes
 Baldyn off trew and [off] redres.

A.D.
 1397.

A THOUSAND thre hundyr nynty and seŵyn
 Fra Criste wes borne the King off Heŵyn,
 On the Marche a day of Trew wes set.
 At Hawdanys stanke togeddyr met 1730
 The Erle of Carrike Schir Davy,
 A yong Prynce plesand and mychty ;
 And his eyme than Erle off Fyffe,
 A famows lord in al his life ;
 The Bischope of Sanctandrewys Se,
 Waltere a lord off gret bownté ;
 Schir Archbald Erle than off Douglas,
 Off Galloway als than lord he was ;
 And uthire als gret Erlis twa,
 Off Moraŵe and Angus bath ware tha ; 1740
 Schir Davy Lord than Lyndesay
 Was at that triste that ilke day,

Wyth knychtis and sqwyeris mony ma
Off gret state ware that day wyth tha.

And upone the Ynglis sid
Thare come to that triste that tyde
The Duke Johne off Longcastell;
And the yong Percy, as I herd tel,
The Erlis sone off Northumbirland,
A mychty lorde than in Yngland;

1750

F. 280. The Bischope als of Sanct Davy
In Wallis, wyth Ynglis-men mony.

Quhat at thai trefyt thare that day,
In gud manere all dyd thai.
Bot the Percy grevit wace
At the Erle Archbald of Douglas
Hade tane in Jedworte his herbry;
To the Erle off Carrike he send for-thi
And prayit hym, he wald ger all fre
Jedworte til hym delyverit be,
For thare he wont wes for to ly,
For hym and his in til herbry.

1760

Off Carrike the Erle maid ansuere rownd,
He wald nocht for a thowsand pownd
Byd the Erle off Douglas
Out of his innys of Jedwort pas,
For it wes the Kyngis land,
Off Scotland quha-evyr ware King regnand:
The Erle off Douglas, he said, for-thi
Did rycht, to tak thare his herbry.

1770

Schyr Henry the Percy yong at rycht
Wes armyt all oure in bryny bricht:
Schyr Davy Lorde than de Lyndesay
Said til hym curtasly that day,
“ Schyr Henry, quhat makis you to be

Sa werelike as yow now we se ?”
Tyl hym than ansuerit the Percy,
“ I wil, that yow wyt, Schere Davy,
Off Scottis men I dreid na fors ;
Bot this I do for Ynglis hors.” 1780

Than said the Lyndesay Schyr Davy,
“ Thou kennys rycht weile yeit, Schyr Henry,
That offtere has Scottis men wyth thare fors
Thé sarare grevyt, than Inglis hors.”
Thareeffter thare erandis ilké dele
Thai tretit, and departyt wele.

The King Richard off Yngland
Wes in his flowris than regnand :
In alle Yngland wes na man,
That saw, or evyr herd, befor than 1790
In Yngland a King off heyare gré,
Na sa costlike, as than wes he.

Bot his flowris efftyre sone
Fadyt, and ware all undone.
He had a prevé suspicioune,
That thare wes castyn sum tresoune
All like to hurte his Majesté ;
Bot that he held in prewaté,

F. 280. b. Yeit grete mychty lordis twa,
His eymys sone the first of tha, 1800
The Duk of Longcastellis ayre,
And his sone eldest, yong and faire,
That Erle wes that tyme of Derby,
Be name he than was cald Hendry ;
Off Notynghame the Erle Marschale ;
Thir twa baith redy to battale,
Body for body, as in sic case
The oys all tym in Yngland wes.

CHAP. XIX.

Quhen the Duk off Longcastellis Son
Suld wyth the Erle Marscheall a Jowné don.

A.D.
1398.

A THOUSAND thre hundyr and nynty yere
The auchtand, give all reknyt were, 1810
Thir Lordis apperit upon a day
Befor the King, for til assay
Wythin barreris, all bown to ficht,
Quham on that God wald schaw the rycht.
And quhen thai buskit to that dede,
The King wald nocht lat that procede ;
Bot he gert thame baith stand stil
To here his ordynance and his wil.
As he delyverit, his wyl than was,
That thai suld bath of Yngland pas : 1820
The Erle Marschal in exile
To be his life tyme ; and bot a quhile
Off Derby the Erle his emys sone,
Bot quhile seven yere all oure ware done.
Be vertew off that ordinance
The Erle of Derby passit in Fraunce ;
The Erle Marschale als sa fast
Out of the realme of Yngland past.

The Duke Johne of Longcastel
In til a suddane langure fele, 1830
Bath for eld, and hevynes
That his sone swa tretit wes.
In til his chawmbir bedc held he,
Travalit in that infirmité,

- Quhile that he yald in that langure
 His spirite til his Creatoure.
 Nevyrtheles upon a day,
 In til his sekenes quhen he lay,
 The King com til hym bodély,
 And til hym spake rycht curtasly, 1840
 And gaue hym consale of dysporte.
 F. 281. Wytth plesand wordis of conforte.
 Nevyrtheles he gert be layd
 Upon his bed, as sum men said,
 Prevé billis : thare tenoure
 Amesyt na thing his langoure ;
 For quhen the King wes passt his way
 Als sa fast, I herd men say,
 Thai billis fundyn upon his bed
 He gert be oppynnit, and til hym red. 1850
 And eftyr that it happynnyt sone
 That off his lyfe the days ware done.
 Syn eftyr that, quhen he wes dede,
 His son wes Duke in tyl his sted.
 Yeit nevyrtheles he bad in Fraunce
 Be wertew off the ordinance.
 The Lord Schir Davy de Lyndesay
 Wes Erle maid that yere on a day
 Off Craufurd, and he beltit swa,
 Eftyr that a day or twa, 1860
 Schir Davy Stewarte the Kingis aire,
 His eldest son, baith yong and faire,
 Wes maid Duke off Rothesay ;
 He til haiff that tityl ay,
 And efftyre hym, as that wes done,
 All tym the Kingis eldeste sone
 And his aire suld be alway

Be titill Duke cald of Rothesay,
 And suld have wyth that duché
 All hale off Carrike the cownté,
 Wyth the Stewartis landis hale,
 In till his propir goŵernale.

1870

His eme off Fife, that ilke day
 That he wes Duke maid off Rothesay,
 Wes maid Duke of Albany,
 For hym and his heritably.

CHAP. XX.

Quhen the Ryng Richard wes put down,
 And tholit his Pribationn.

A.D.
 1399.

A THOWSAND thre hundyr nynté and nyne
 Fra Mary myld, that suet Wergyne
 Had borne til us that blyssit birthe,
 That chawngit al oure dule in myrthe,
 The King Richard of Yngland
 Passit on purpos in Ireland.

1880

Than als sa fast ware letteris send
 In to Fraunce, for to mak kend,
 And prevé message for to tel
 F. 281. b. To the yong Duke of Longcastelle,
 That the King Richard of Yngland
 Had tane his wayage in Ireland.
 The Duke of Longcastel in to Fraunce
 Also fast than brake ordynance,
 And hame agan in to that quhile
 Retowrnyt out of his exile,
 Schippyne gat, and take the sé,

1890

And com agane in his cuntré.

Off Northumbirland als sa fast
The Erle auld Henry till hym past,
And of Yngland mony ma
Lordis drew til hym alsua.

And sone of this thare com tithand
Tyl Richard, yeit than in Ireland: 1900

For that caus than als sa fast
Hame he towarte Yngland past.
Than of his liegis wyth Henry
Thare wes gadryt wele mony ;
For that this Henry wes stern and stout,
This Richard had of hym gret dout ;
In perile stad for to be tynt.

In til the castell than of Flynt,
That wes his awyn, he gat entré
And bidand thare a quhile wes he. 1910

Quhen this yong Duke of Longcastell,
That the King wes thare, herd tell,
Wyth his frendis als sa fast
He to that ilke castell past,
That is so wycht, that in all were
May nevyr be wonnyn wyth powere.

Off this matere quhat proces,
Fourme, or ordir, haldyn wes,
I hard said on sa mony wys,
That al I couth nocht [weil] compris ; 1920

And in al thing full suth to say,
Is nocht neidful, na speidfull ay ;
Bot quhat at suld writyn be,
Suld be al suth of honesté.

To this accordis Valerius
The philosophere cald Maximus,

“ Quhat matere, that I haiff to dyte,
 All furth,” he said, “ I may nocht wryte;
 Bot quhat at sal be put in write
 Off falsheid sall bere na kyn smyte.”

1930

F. 282.

Set we haiff nane affectioun
 Off caus till Ynglis natioun,
 Yeit it ware baith syn and schame,
 Mare than thai serve, thaim to defame.

Now to the matere that we trete,
 Quhethir of gud will or of threte
 I can nocht say, bot at the last
 To London the King Richard past,
 And in the Towre wes haldyn syn,
 And, sum men said, in til hard pyne,
 Quhile all his liegis of alkyn greis,
 Conditounys, statis, and qualiteis,
 Lerit, and lawit, alegit he
 Off alkyn aith off fewté,
 And qwyte clemyt his barnage
 Off alkyn band of thare homage,
 And of al, that of rycht and resone,
 Mycht falle of det til his persone.
 Syne he renownsyt till all rycht,
 That he than had, or he haiff mycht,
 To the kynrike off Yngland,
 And till all lordschippis pertenant,
 Till it, and till all Regalis,
 That fell till it on ony wys,
 And alkyn ministratioun,
 His state, his honoure, and his Crowne,
 And al, that till his Majesté
 Mycht fall, playnly renownsit he.
 Atoure that in to that quhile,

1940

1950

His hand upon the haly Wångile, 1960
 He swore the gret aith bodèly,
 That he suld hald alle lelely
 That he had said in to that quhile,
 But ony cast off fraud or gyle.
 And he confessit hym unworthy
 In all to sic a Senyory.
 And for that caus and that resown
 He geve up rycht thare the Croune.
 Wythoutyn dout the Court wes hard
 Wyth that King before, Richard. 1970

The Duke Henry by standand,
 F. 282. b. Than understud the Crowne vakand,
 And off it the Majesté
 In till this ilke fourme said he.

‘ I N the nayme of the Fadyre, Sone, and
 ‘ Haly Gaste, I, HENDRY OF LONGCASTELL,
 ‘ chalangis this realm, and the Croun, wyth
 ‘ alle the membris and apertinens as I that
 ‘ am descendand be rycht lyne of the blud
 ‘ cummyn off the gud King Henry the
 ‘ Thred; and throuch that rycht that God
 ‘ of his grace has send me wyth help of
 ‘ my frendis to recovyre it: the quhilke
 ‘ Realme wes in poynt to be tynt and un-
 ‘ done be fawt of governans, and for un-
 ‘ doyng off the lawys.’

Lo ! here led a schort proces
 Off ane hey matere be liklynes,
 That sulde nocht have bene done barnelike.
 A crownyt King, nane heretike
 Provit, convict, kend, na knawyn,

All thus undone amang his awyn, 1980

As ane alde Abbote swa put downe

For opyn dilapidatioun.

It has bene hard, kend, and knawyn,

Sere Kingis slane amang thare awyn :

Bot seildyn King berand crown,

As an auld Abbote be layt down.

Sic Abbotis yeit suld joys defens,

Agane thaim or thare ware gevyn sentens.

This wes nocht like in jugement

Done, na in face competent, 1990

Na be ony autorité

Or thai, that suld his jugis be.

Quhat wes thare mare? Quhen this wes done,

Off Longcastell this Henry sone

Tuke till hym the State and Crowne

Off Yngland, and possessioun.

And efftere that, sittand he

On a day in his Majesté,

Thir wordis he said in all manere,

As folowys thai ar wryttyn here. 2000

‘ Schirris, I thanke God and all you

‘ Spirituale and Temporalle, and the Estatis

‘ off the land. And I do you to wyt, it is

‘ nocht my wylle, that ony think, that be

‘ way off conqueste that I wald disheryt

F. 283. ‘ ony man off his heritage, franchises, or uthir

‘ rychtis, that he aw till haiff, na till put

‘ hym out off it, that he has had be gud

‘ lawis and custumys of the Realme; except

‘ tha personys, that has bene agane the gud

‘ purpos and the common profyte of the

‘ Realme.’

Wythoutyn dout the Court wes hard
Wyth this forsaid King Richard :
For in the Toure of Londone syne
Haldyn he wes a quhile in pyne :
And efftyre that, on purpos set
Thai brocht hym north on til Powmfret ;
Thare wes he delyverit then
Tyl twa wele trowit famous men,
Swynburn and Wattyrtown,
Men of gud reputatioune.

2010

Thare he bade, and wes hard stade :
Gret pité off hym thir gud men had.
The word in Yngland thai gert spred,
That this Richard King wes dede.

Bot efftyr that thare rais tithand,
That this King Richard wes livand :
And quhou that rais, I wil tel here,
As I hard thareoff the manere.

But I can nocht tell the case,
Off Powmfret as he chapit wase.

2020

Bot in the Out Ilys of Scotland than
Thare wes traveland a pure man.

A lordis douchtyr of Ireland,
Off the Bissetis, thare dueland
Wes weddit wyth a gentyllman,
The Lord of the Ilys bruthir than.
In Ireland before quhen scho had bene,
And the King Richard thare had sene,
Quhen in the Ilis scho saw this man,
Scho let that scho weil kend hym than.

2030

Till hir maistere sone scho past,
And tauld thare til hym als sa fast,
That he wes that King off Yngland,

That scho before saw in Ireland,
 Quhen he wes thare-in before,
 As scho drew thare to memore.
 Quhen till hir mastere this scho had tauld,
 That man rycht sone he til hym cald,
 And askit hym, gyf it wes swa.

That he denyit, and said nocht, ya. 2040

Syne to the Lord off Montgwmery
 That ilke man wes send in hy.
 That ilke man syne efftyr that
 Robertoure King off Scotland gat.

F. 283. b. The Lord als off Cumbirnald
 That man had a quhile to hald.
 The Duke of Albany syne hym gat,
 And held hym lang tyme efftyr that.
 Quhethir he had bene King, or nane,
 Thare wes bot few, that wyst certane. 2050
 Off devotioun nane he wes,
 And seildyn will had till here Mes :
 As he bare hym, like wes he
 Offte halff wod or wyld to be.

Mastere Waltere off Danyelstoun,
 Off Kyncardyn in Nele persowne,
 The Castell tuk off Dunbertane.
 That Lithcow menyt in Louthiane,
 And syndry uthir landis sare
 Menyt, that evyr he gat in thare. 2060
 Set it plesit nocht to the King,
 That hous he held till his endyng.

Parys and that natioun
 That yere maid subtractione.

CHAP. XXI.

Quhen the King Henry com of were
In Scotland wyth a gret powere.

Æ. D.
1400.

A THOWSAND and foure hundyr yere

Fra the birth of oure Lord dere,

The King Henry com off were

In Scotland wyth a gret powere

Tyl Edynburgh, and at Leith he lay

A schort tyme. Bot ilké day

2070

Off his oste he wes tynand,

Quhile he wes in the land bidand ;

Bot sumthing to releve his fame,

Quhen he set hym to pas hame,

He gert assailye dyspituously

The hous off fens off Dalwolsy.

Bot as thai wythin did than,

He tynt fere mare thare, than he wan ;

And at the last be faire tretté

That house he left, and hame past he.

2080

That dede wes off maste proues,

That he did, quhill in oure land he wes.

Archebald Erle than off Douglas,

And Lord off Galloway als he was,

That yere endit wytth honowre,

And yald his sawl till his Creatoure,

His spirite in till Paradys.

In Bothwille his body lyis,

That quhilum off a personage

He maid and dowyt a faire Collage.

2090

F. 284.

He wes [a lord] off gret bownté,
 Off stedfastness, and clere lawté ;
 He wes off gud devotioun ;
 Off justice he bare gret renown.
 But dout he endit graciously,
 And lyvis in joy perpetualy.

Schyr Robert Mawtaland that tym knyght
 Tuk the castell wyth a slicht
 Off Dunbare, and in that quhille
 He put his eym in gret perile, 2100
 That off that castell lord wes than,
 The Erle off Marche, a gud man,
 Worschipful, and all wërtuous,
 A nobill lord and rycht famous ;
 Happy in till were he wes,
 And off gud goüernale in pes :
 That apperit in hym wele,
 For all his lordschip ilké dele,
 That in his tym before had he,
 He recoverit wytth honesté, 2110
 Efftyr that he had bene a quhile
 Out off Scotland in exile
 Be fenyeit fals suspiciownys,
 And all unprovabyll be resownys :
 Na nakyn ille be lawté
 Agane that lord mycht provit be.
 His sistere sone, that he lovit wele,
 Wyth a slicht tuke his castelle ;
 And the yong Erle off Douglas
 Through hym tharein entryt was. 2120
 Bot all this he recoverit wele,
 As is before said, ilké dele.
 The gud Duke off Albany

Wytnesit his state halely ;
 Na nevyr before consentyt he,
 That that gud Lord suld exilyt be ;
 His parte tharefore and his payne
 He dide to bryng that Lord agane.

CHAP. XXII.

*How eftyr Schir Walter Traillis decess,
 Quha to that state promot was.*

A.D.
 1401.

A THOUSAND foure hundyre yere and ane,
 Fra Jhesu Criste had manheid tane, 2130
 The Bischop off Sanctandrewis Se,
 A lord commendyt off bownté,
 Be all wërtuous apperand,
 Godlikly his liff ledand,
 Lele, and wys in all counsale,
 And cunnand in all governale,
 A solempne clerk be greis,
 Relevyt be syndry faculteis,

F. 284. b.

In alkyn dedis ware and wys,
 And rycht devote in his servis, 2140
 Mastere Waltere Traile be name :
 This lord off commendit fame
 His saule yauld till his Creatoure,
 His body to hallowit sepulture :
 The Kyrk off Scotland menyt sare
 The tynsale off that gud pillare.

Quhen this gud Bischop wyth honoure
 Wes dede, and laid in sepulture,
 A day to the electioun

Wes set, as fallis off resoune. 2150

The first off Julii that yere

The chanownys in thare chapter

Be concord electioun

The Archedeyne chesit off Andirstoune :

Thomas Stewarte wes his name,

A clerke off commendit fame,

In till Canone bachelere

He wes maid before that yere.

This elect than Thomas

To the King he bruthire wes, 2160

And to the Duke off Albany,

That lovit his persone tendirly,

And to the Erle off Catenes,

This ilke Thomas bruthire wes,

And off reaws till mony ma

He cusyne germane wes allswa.

Dene Wilyeame Nory, supprioure,

Off that erand instructoure,

Tuk the decrete, and als sa fast

Oure sé to the Court he past. 2170

In Avinione the Pape than wace

Haldyn closit in his palace ;

Than off his Cardinalis sere

Agane hym ware wyth thare powere,

Sua foure yere he wes, and mare,

Haldyn closit in his palace thare.

Mony gret erandis ware for-thi

Tretit and sped the mare slawly.

That yere the Feird Pestilens

Wes wedand in gret wyolens, 2180

Mare ferlifull than memore

Wes had off the thré before :

For off the thré before gane,
 Fra ony in a land had tane,
 F. 285. A quhile it wald be doande thare,
 Or it procedit forthir mare;
 Bot this Ferd Ded did nocht sua;
 All landis at anys it wald oure-ta,
 And it wald cum on sa tite,
 That few landis wes of it qwyte. 2190
 That pestilens gert mony banys
 In kyrk-yardis be laid at anys.
 In hervist of this ilke yere
 Oure gud Lady wes laid on bere,
 Dame Annabill, Qwene off Scotland,
 Faire, honorabil, and plesand,
 Cunnand, curtas in hir efferis,
 Luvand, and large to strangeris;
 Thai scho trettit honorably,
 And thaim rewardyt largely. 2200
 Wyth Jhesu Criste hir saule mot be
 In til ay lestand gamyn and gle.
 The Comete apperit that yere,
 A faire brycht stern and a clere.
 That stern apperand signifyis,
 As clerkis fyndis, in gret tretys,
 Dede off princis, or pestylens,
 To fale or wede wyth violens:
 And thiddyre the bemys it strekis all,
 Quhare tha casis first sal fall. 2210

CHAP. XXIII.

Off the Buk of Rothsais Beces,
And quhow that Sompldown hapnyt wes.

A.D.
1402.

THE Kyrk Catholike off Scotland
Has Crystyn fay bene haldand
Lang, and yeit in it is ferme,
Be oysit custume haldis the terme
The cikill of our Salvatioun,
[That is] the Annuntiatiowne :
Off Marche the five and twentyd day
Unfailyeand that fallis ay.
To cownt on and rekyn swa,
A thousand foure hundyr yere and twa, 2220
All before as ye herd done,
Oure Lord the Kingis eldest sone,
Suede, and wertuous, yong, and faire,
And his nerast lauchful ayre,
Honest, habill, and avenand,
Oure Lord, oure Prynce, in all plesand,
Cunnand in to litterature,
A seymly persone in stature,
Schir Davy Duke of Rothsay,
Off Marche the sevyn and twentyd day 2230
Yauld his saule til his Creatoure,
His cors till halowit sepulture.
In Lundoris his body lyis,
His spirite in til Paradys.

F. 285. b.

Litill oure a yere and monethis foure,
Thir famous persownys drave al oure

Thare days till thare last endyng.
Off Hewyn now the mychty Kyng
Resawe thair sawlis wyth hym to be
Ay lestand in-till gamyn and gle. 2240

Waltere of Danyelstoune yeit than
The Castell held off Dunberttane.
Bot be tretté nevyrtheles
He grauntit, and consentit wes
To leve his purpos, gyve that he
Mycht Bischop off Sanctandrewis be.
Than com the Duke of Albany
And trettyt in till Abirnethy
Wyth his Bruthir than elyte ;
Quhare throuch his Bruthir gave up qwyte 2250
All titill and all clame of rycht,
That he than had, or he have mycht,
Tyll that state off promotioun
Be the foresaid electioun.
Quhen thus the Archedene had done,
The Duke trettyd the Priour sone
The chanownys to call to chaptere
Upon a day, and thare thame gere
Mak a new electioun.

In way off compromysioune 2260
All this behovyt to be done,
This Mastere Waltere wes chosyn sone
Agane conscience of mony men ;
Bot like it wes to stanch then
Wykket dedis, mony and fell,
Be the stuff oysit off that Castell.
Yeit be this electioun
He dyd all ministratioun
In jurisdictioun spirituale,

And in all thingis temporale, 2270
 All that quhile, rycht as he
 Had had lauchfull autorité,
 Pretendand ay for his resown
Nichil de electiounne.

Nichil sua happynnyt for to be ;
 Sone efftyre at the Yule deit he.
 Swa litill mare than a halff yere
 Lestyt he in his powere.

Quhen off thir electiownys 2280
 Twa fell sic cassatiownys,
 As before ye herd me say,
 The Collage efftyr set a day
 To do thare parte in that matere :
 Thai gadryt in till chapterre,
 [And] kest, that postulatiounne
 Wes best for that provisiounne.
 To postule thai delyverit than
 A comendit famous man,
 Mastere Gilbert off Grenelaw, he
 Than Bischop off Abirdenys Se, 2290
 And Chancelare off Scotland :
 He wes bath famous and plesand.

On this matere als sa fast
 Agane Dene Williame Nory past
 To the Court. Or he thare come,
 The Pape wes in till mare fredome,
 Than before that tyme wes he.
 Yeit that erand wald nocht be
 Sped for oucht at he mycht do,
 Na all the help, he [had] thare-to. 2300

Mastere Henry off Wardlaw,
 That like till vertew wes to draw,

Chantoure that tym off Glasgw
 Commendit off alkyn gud wertew
 The Pape had in affectioun
 Baitht for his fame, and his resowne ;
 His eyne wes Bischop off Glasgw
 F. 286. b. Before, and famous off wertew ;
 A theologe solempne wes he
 Kend, and knawyn off gret bownté, 2310
 And syne wes he Preist Cardinale :
 Sua be this resown speciale
 Off the threttend Benet Pape
 This Mastere Henry wes Bischape
 Off Sanctandrewis wyth honoure.
 Off Canone he wes then Doctoure.
 Quhen thir dedis in doing were,
 In herwyst of this fore-said yere,
 Schir Murthaw Stewart, stout and faire,
 Eldest sone and lauchfull aire 2320
 Till Robert Duk off Albany,
 A plesand prynce and a mychty,
 And of Kynclevyn Lord, be north
 Justice fra the wattyr of Forth ;
 And off Douglas [Schir] Archebald,
 A yong lord baith stout and bald,
 Erle that tyme off Douglas,
 And Lord off Galloway als he wes,
 Gadryt in oste thare gret powere,
 And in till Yngland past off were 2330
 Tyll Homildoune in till Glendale.
 Thare Scottis men fell in gret tynsale.
 Yong Schir Henry de Percy
 Recownterit thaim thare dispituously,
 That all thai lordis and thare men

Ware hard stad wyth the archeris than
 Off Yngland, for wyth thare schot sare
 Scottis men mony slane war thare.
 Quhat wil we say mare, bot schortly,
 The Ynglis men had the victory?
 For baith tha lordis, that ware then
 Chifftanys off the Scottis men,
 Wyth knychtis and sqwyeris mony gud
 Off that oste in gret multitude,
 That ware nocht slane, ware tane that day,
 That few eschapit thare away.

2340

Schir Williame Stewart off Tewidale
 That day wes tane in that batale,
 And ane uthire gud sqwyere,
 That be name wes cald Thom Kere.

2350

F. 287.

This Schir Henry de Percy
 Tha twa demaynit unlauchfully :
 As in jugemente sittand he
 Gert thir twa accusit be,
 That thir twa before then
 Had bene the King off Ynglandis men,
 And armyt agane hym ware : for-thi
 Thai ware accusit off tratowry.

Sua in coloure off justis,
 Set it wes nane, he rasit Assis.

2360

Ane Assis first maid thaim qwyte ;
 Bot this Percy wyth mare dispyte
 To this Assis ek yt then
 Mare malicious felone men,
 That durst nocht do, but all as he
 Wald ; swa behovit [it] to be.
 Than accusit he thir twa men
 Sarare fer, than before then.

Be this accusatioun
 Off dede thai tholit the passioun : 2370
 And off thare quarteris he gert be set
 Sum in till York upon the yhet.

In till Yngland wes a man,
 That oft oisit to speke than
 Syndry thingis, or thai fell,
 Bot off quhat spirite, I can nocht tell :
 Quhen he hard, at this wes done,
 Quhare hym likyt, he said rycht sone ;
 " Men may happyn for to se,
 Or a yere be gane, that he, 2380
 That gert yone lym be yondyr set
 [Now apon yon ilka yhet,
 His awyn lym to be richt sa].
 Sua may falle the gamyn to ga."
 And sua it hapynnyt that dede done,
 [As yhe sal hère eftyr] sone.

Schir Malcolm off Drummond Lord off Mar,
 A manful knyght baitht wys and ware,
 That lang before than weddit wes
 Witht the Erlis douchtyre off Douglas, 2390
 Williame, the first Erle wes he,
 That beltyt wes off that counté ;
 Next hym his sone James wes
 Erle be heritage off Douglace,
 And off the Garviauch and off Mar ;
 The counteis baith his awyn ware
 Be his Modyr, that in hir liffe
 Wes this Williame off Douglace wife ;
 F. 287. b. And quhen this James Erle wes dede,
 His sistire his aire wes in his sted, 2400
 That wes Schir Malcolme off Drummondis wife

All the days that he led his life.
 This forsaid yeire he wes wyth slycht
 Supprisit and takyn : baith day and nycht
 Kepit in till strait tenawns,
 Quhill he deit in hard penawns.
 His wiff, than wedow, and full lady
 Off the Garviauch and Mar in Kildrummy,
 Held hir hous wythyn hir awyn
 Heritage, off lauch baith kend and knawyn. 2410
 Sua fel it sone efftyrward,
 Alexandyre the yong Stewarte
 Tretit wyth hir sua, that scho
 Consentit all his will to do,
 And he suld wed hir til his wife,
 Togiddyr swa to led thare life.
 Upon this scho gave hir land
 Up in to the Kingis hand
 Off Scotland the Thrid Roberte,
 That charterit, and sesit efftyrward 2420
 The Stewarte yong and that lady
 Be junct-feftment heretably.
 Sua wes this Stewarte for his bounteis
 Beltit Erle off twa counteis.

CHAP. XXIV.

Off Albany quhow our Lord of were
 Tyl Coklawis past wyth his powere.

A.D.
 1403.

A THOUSAND foure hundyre yere and thre
 Efftir the blist Nativité,
 In the moneth that yere of May,

James of Gladystanys on a day
Of Coklawis Lord in Tevidale
Com, and askyt suppowale 2430
At the King of Scotland,
The Third Roberte than regnand,
And at the Duke off Albany :
For, he said, the yong Percy,
Hawtane prowde for that renown,
That he had gottyn at Homyldoune,
Trowit he suld wyn Tevidale
To the Ynglis fay all halle.

F. 288. And on that purpos he begane
At the Lord of Coklawis than, 2440
Sua that hym behovit on threte
Thus wyth that Percy yong to trete,
That on the Lammys-day frely
Delyvir he suld to yong Percy
Off Coklawis his towre, but mare delay :
Bot gif on that Lammes-day
Suppowale he mycht get of Scottis men,
Tyl hald his hous in sauffté then.

To this the Duke of Albany
This ansuere maid hym rycht schortly ; 2450
That he suld be thare that day
Wythoutyn ony mare delay,
And that Percy he suld let
For all the powere, he mycht get,
To wyn Coklawis in Tevidale,
Set he wald set hym for battale.

The Duke Roberte of Albany
Than gaddryt an honest cumpany,
And passit atoure the Scottis sé ;
For certane wyttyng than gat he 2460

That of Inwërwike than
 The hous was stuffit wyth Ynglis men :
 And at the first that hous he wan,
 And unto Coklawis passit than.
 Ewyn that ilke Lammes-day
 Thare wes he seyn in gud aray,
 And in full powere for to let
 The Percy than that hous to get.
 Bot, as it fell, before that day
 This Percy tyrit in the way.

2470

In all this tym the yong Percy,
 Be wichcraft or devilry,
 Trowit, in nane uthir sted
 Bot in Berwike to be ded :
 Berwike upon Twed for-thi
 He forbare for that fantasy.

Ewyn on the Magdalenys Day
 This ilke Percy, I herd say,
 Wyttht twenty thousand Ynglis men
 F. 288. b. At Schrewisbery gadryte then.
 The yong Erle off Douglace
 Wyttht this ilke Percy wace ;
 Frethit he wes nocht off presowne,
 Fra he wes takyn at Homyldone.
 And thretty thousand or ma then
 Wes wyttht the King of Inglandis men.
 Thare wes na tretté mycht awale,
 Bot force of fycht and hard battale.
 To this the Erle off Douglace
 And his men sone consentit wace
 For thare wes fewe in that quhile
 Off Scottis men in that perile
 In the regard of Ynglis men,

2480

2490

That passit fifty thousand then :
 For thousandis, thai thocht than, twa or thre
 At the leste, thare slane suld be,
 Quhare thare wes nocht of Scottis men
 Twenty in feld to be slane than,
 Suppos the werst thereof mycht fall,
 That slane thē Scottis men suld be all, 2500
 As, lovit be God, sua fell it nocht :
 The Scottis yeit it plesand thocht,
 That gret multitude in that quhile
 For to trayne in that perile,
 And sua thare awyn life to dispend,
 And to thole, quhat Gode wald send.

In to feild of Berwike then
 All assemblyt thir Ynglis men.
 That wyst nocht this yong Percy,
 Bot trowit that land wes Schrewisbery, 2510
 Quhil he bad sped wythoutyn let,
 And his hors sone till hym get.
 Than ansuerit hym a multitude,
 That his hors in Berwike stud.
 “ In Berwike ! ” he said, “ than am I
 All begylit swykfully.”

Quhat wes thare mare ? the Kingis oste
 And he that day, bolnyt in boste,
 Fell in to ficht sa lang and faste,
 This Percy thare slane wes at the last ; 2520
 F. 289. And his eme als Schir Thomas
 Erle off Wolstere slane thare was ;
 And sewyn or aucht thousand men
 Slane in to that feild ware then.
 The Erle that day of Douglace
 Thare wondit sare, and takyn wace.

Schir Robart Stewarte off Durrisdere
 That day slane wes in that were.
 The Erle of the Marche of Scotland
 Thare wyth the King wes of Yngland,
 As he before than wes that quhill
 Out of his awyn land in exile ;
 Wyttht the King for his lawté
 As hym behovit, that day wes he ;
 And the King be his counsale
 Had all the bettyr of that battale.

2530

Bot the Percyis fra that day
 Ware lang tym efftyr failyeand ay,
 Fra his journé thus was done.
 The Percy slane entéryt sone.
 Bot that entyrment wes in wane ;
 The King gert tak hym up agane,
 And gert his body quartaryt be.
 A lym off hym to Yorke send he ;
 And that lym wes outh that yhet
 In that sted, and nane uthir, set,
 That quhare be mandement of hym
 Wes set Schir Williame Stewartis lym.
 Sua felle all suth, at before than,
 As ye herd, speke the Ynglis man.

2540

2550

The auld Erle of Northumbirland
 Wes hard stad that tym in Yngland.
 Quhill in Frawnce, in Scotland quhile
 That lord wes traweland in exile :
 And at the laste in Scotland
 He delyverit to be duelland.
 The Bischope off Sanctandrewis Se
 (Than Mastere Henry cald wes he)
 Resavyt that Erle in his castell

And procuryt hym thare in rycht wele 2560
 F. 289. b. Wyth gret honoure and honesté
 Tyl Sanct Johnestoune syne past he.
 He and the Lord of Bardew thare
 In to that town than duelland ware,
 Quhare the Duke of Albany
 Gert tham be trettyt curtasly :
 And that done off his counsal wes,
 Tyl hald thaim in mare sikkyrnace
 Than nerehand a sé beside,
 Quhare doutis and perilis may fale sum tyd. 2570
 Be ane trayn yeit at the laste
 In Yngland thir twa lordis past.
 Thai trowyt, that na Ynglis man,
 Be north Yorke lyvand than,
 That tym wald agane thaim ris
 Be ony way thaim to suppris.
 The Duke of Albany nevyrtheles
 All contrare to thare purpose wes,
 And gave thaim counsale, in Scotland
 For to be a quhile bidand ; 2580
 For he trowyt it bot a trayne
 To ger thai lordis twa be slane,
 The counsale, that wes send thaim then
 Be tha, that thai trowit faithful men.
 Nevyrtheles yeit at the last
 In Yngland thire twa lordis past
 Tyl Tadecastyre in Yorkis schire.
 Thare Rukby, bolnyt in gret ire,
 Of Yorkis schire gadryt al the men,
 And wyth thaim slew tha lordis then, 2590
 And to the King of Yngland
 Send thare hewidis in presand :

He gert be rowyt to the Bas ;
Thare his schip he bidand was. 2620

Bot als sa fast as this wes done,
Schir Davy buskit hamwart sone.
Bot yong James of Douglace,
That Lord than of Balvany wace,
Off ewill counsale and feloun
Oure-tuke hym at Lang-hirdmanstoun.
Quhat is thare mare to this to say ?
Slane wes this knycht thare that day ;
This ilke gud [and] gentyl knycht,
That wes baith manfull, lele, and wycht : 2630
This ilk Schir Davy cald Flemyng,
That cusyng nere wes to the King.
Thare wes the Lord off Dyriltoun,
The Lord als of Hirdmanstoun,
And uthir mony gentillis ma

F. 290. b. Wes that day in the feild alsua.
Fra this Schir Davy thare wes slayne,
Thir lordis all passit hame agane
And the cors wes, on the morne,
Throuch Edinburgh [of] Schir Dawy borne 2640
Tyll Halyrudhous ; thare he lyis,
His spirite in till Paradys.

In to the Castell of the Bas
Oure Kingis sone yeit bidand was,
His schip, a quhill fra this wes done,
This James oure Lord the Kingis sone,
And wyth hym off ordinance
Off Orknay the Erle, to pas in France
And wyth hym thare for to be ;
Few wes ordanyt ma menyé. 2650
Bot yeit he wes thare purvait wele

Off honeste clething, and weschelle
 Of silver bricht, and jowelis ma
 Oure Prynce had wyth hym thare alswa.
 And quhen he saw the schip cum down
 Fra Leith, he maid hym redy bown:
 Wyth hym the Erle of Orknay thare,
 And all the lave, that wyth thame ware,
 In to that schip thai maid entré
 In till intent to pas the sé.

2660

Trewis bath on sé and land
 Wes takyn for to be lestand
 Tyll evyn on the next Pasch day
 Fermly festnyt on all gud fay.
 Thir lordis the mare sikkyrly
 Thocht to pas oure se for-thi.
 Thai war dessavit nevyrtheles:
 This ilke schip sone takyn wes
 Ewyn upon the Palm Sondag,
 Before Pasch that fallis ay.

2670

It is off Inglis natioune
 The commone kend conditioune
 Off Trewis the wertew to foryett
 Quhen thai will thaim for wynnynng set,
 And rekles of gud faith to be,
 Quhare thai can thare advantage se:
 Thare may na band be maid sa ferm,
 F. 291. Than thai can mak thare will thare term.
 Set thare be contrare write, wyth seile,
 It is thare vice to be oure lele.
 This ilke schip wes tane, but dout,
 Or evyr this Trew wes endit out.
 In it wes nane, that than suld be
 Be ony lauch enpresowné,

2680

Bot as symply on thare wis
Marchandis pass in marchandis ;
Na thare wes fundyn nakyn gere
Off wapynnys, or armowris maid for were,
That mycht be knawyn off walew
Agane the wertewis of the trewe. 2690
Oure Kingis sone yeit nevyrtheles
In to that schip thare takyn wes.
Off hym the Ynglis men ware blith,
And efftyr that, they had hym swyth
Tyll Henry King off Yngland
The Ferd, in till it than regnand.
He hym resavit wyth honesté,
And welle gert hym tretit be.
And the Erle of Orknay
Wes frethit thare to pas his way, 2700
And yong Alexandir of Setone,
That efftyr Lord wes off Gordown,
Than ordanyt wyth oure Prynce to pas,
In that schip tane wyth hym was,
Till cum hame amang the lave
Ynglis men ful leve hym gave.
Bot oure Prynce behovit thare still
Bide the King off Ynglandis will :
And Williame Giffarte that sqwyare ;
Bot few ma than bad wyth hym thare. 2710

CHAP. XXVI.

Quhen Robert the Thrid ourc Ryng
Maid at Dundownald his endyng.

A.D.
1406.

F. 291. b.

A THOUSAND and foure hundyr yere
To tha the sext all reknyt clere,
Sanct Ambrose fest in till Aprile
The ferd day fallis, bot in that quhile
That fest fell on Palm Sondag,
The quhilke before Pasch fallis ay,
Robert the Thrid, ourc Lord the King,
Maid at Dundownald his endyng.
His body wes had than to Paslay,
And wes entyrit in that Abbay,
The quhilk his elderis devoutely
Fondyt, and dowyt rechely.
Thare entyrit his body lyis,
His spyrite in til Paradys.
Sextene wyntyr King he wes,
Sauffand xv dayis les.
Sa fyfftene yere he held that state,
And in the sextend yere he wrate.

2720

In the moneth of June
Next efftyr that all this wes done,
The Statis off ourc Kynrike hale
Held at Sanct Johnestoune a Counsale.
Thare wes it declarit, ourc Kingis sone,
Syne that his faderis days ware done,
Than as ourc Prynce, JAMYS ying,
His fadyris aire, suld be ourc King,

2730

And be that titill ay suld he
Oure King fra thine-furtht callit be,
Set he wes in Yngland still
Haldyn all agane his wyll, 2740
That he mycht off na-kyn wys
Take ony off his insigniis,
As Crowne, Scheptire, Swerd, and Ryng,
Sic as afferis till a King
Off kynd be rycht: yeit nevyrtheles
Oure liege Lord and King he wes,
Set he had bene bot a nycht ald,
Quhen his fadyre the spirite yauld
Tyl God, that wes his Creatoure,
And his body till sepulture, 2750
His aire, that of kynd wes King,
And off all rycht wythout demyng.

F. 292.

Be ordinans als of that Counsale,
Off oure Kynrike the governale
Roberte, than Duke off Albany,
Tuke, and governyt it wërtuously ;
(Cownte he wes off cownteis twa,
Fife firste, and Menteth ware tha)
And Gowërnoure thai maid that he
Haldyn be titylle and sele suld be. 2760

He wes full brothir to the King,
That last, as ye herd, maid endyng.
He wes a sembly faire persown,
And had off wërtewis hie renown ;
He wes faire plesand in youtheid,
Stout and wycht in rype manheid ;
In till his eld in till Scotland
Mare wys than he wes nane livand ;
He wes off hie and faire stature.

He luvyt and honouryt his Creature ; 2770

At Goddis service, and at his Mes,

In all tym rycht deŵote he wes.

He wes a constant Catholike ;

All Lollard he hatyt and heretike.

In chastité he led his life,

But all foull lust, besid his wife.

He ete and drank bot sobirly,

And all tym fed hymselff fairly.

To lordis a meroure clene wes he

Off honoure and off honesté. 2780

Togiddir had all the pryncis bene

Off all the world, and he thare sene.

Off thame all suld na persown

Be than he worth mare renown.

Be wertuous aporte, fare having

Resembyll he couth a mychty King ;

To that baith curtas and cunnand

He wes, bath habyll and avenand ;

To knychtis and sqwyeris and al gentyle

He wes famyliare and humyle. 2790

Ye bischopis, abbotis, and prelatis,

Throu hym ye joysit wele youre statis ;

In kyrkis for-thi at your alteris

Ye spend for hym devote prayeris.

F. 292. b.

All kyrk-men of laware greis,

Bowys to God for hym youre kneis ;

He wes to yow in generale

Lele, luvand, and rycht speciale.

Ladyis, madynnis, and weman alle

This Prynce ye suld youre consorte call ! 2800

And specialy wyth youre prayeris pure

Comend hym till his Creature.

Husbandis [haile] that wynnys the corne,
He has oft gert you be forborne
Off tha, that litill or nocht wald pay ;
It is youre det for hym to pray.
For the pure commownys he maid defens
All tym wytth gret diligens ;
His bed-men thai suld be forthi,
And pray for hym rycht hartfully. 2810

Lele and luvand he wes but let
Tyl ail, that aucht that of det.
For peté he wald mony spare,
Set caus requiryt to greve thaim sare.
The tend persown he wes be get
In lineale descens fra Sanct Margret :
Of that rute the kynd flewoure,
As flouris havand that sawoure,
He had, and held, and all tym grew,
Ay burjowand in bownté new. 2820

Thare mycht of hym yeit be said mare,
Gyff I to that of wertew ware ;
Wyth tethe for-thi my tounge I steke :
Off hym ennuch I can nocht speke.
The froit of hym God grant to be
Sic, as in his tym wes he !

Thine propire prole hym pacify fra
plycht, and fra pyne,
Thow vertuous, inviolate, and verray
Virgyne.

CHAP. XXVII.

Quhen the Erle of Mare of Scotland
Past on cundyt in Yngland.

A.D.
1407.

A THOUSAND foure hundyr the sevynd yere
Efftyr the birth of oure Lord dere, 2830

F. 293.

Alexandyr Stewarte, Erle of Mare,
A lord commendyt wys and ware,
Honeste, habill, and avenand,
Past on condite in Yngland,
Wytht ane honeste cumpany
Rycht wele arayt and dayntely.
Ten knyghtis thai ware, or ma,
And uthire gentillis gret alsua,
Clerkis, and uthire of gret wertew ;
Off houshald and off his retinew 2840
Sexty hors wyth hym or ma.

In to the land quhen he com swa,
And as he bare hym vertuously,
He wes commendit rycht heily.
Henry the Ferd than ware the crowne
Next efftyr that Richard wes put down ;
This Erle of Mare than gerte he
Curtasly thare tretit be.

Oure Erle of [Mare] had hale intent
Thare wyth the mychty Erle of Kent, 2850
As be tailyé, till haiff mellé.
That held and of that selff journé
Worschip and honoure gret alsua
Fell to tha mychty lordis twa.
Thare Schir Waltere de Lyndesay,

A Scottis knyght in gud aray,
 Wyth the Lord de Bewmonte he
 Be tailyé off armys a journé
 Did, and fulfilyt wele,
 That tailyeit was all ilke dele. 2860

Schir Waltere of Bekyrtone, that wes than
 Off Lufnok Lord in Louthyane,
 Schir Wylliam off Cokburn, and Schir William
 Off Cranstone, tha twa wyth a name,
 And in that Court than alsua wes
 Off Mare Schir Alexander off Forbes ;
 Thir foure knyghtis off Scotland
 Wertuously tuk upon hand
 Wytht gret famous Inglis men,

F. 293. b. Commendit of mycht and worschip then, 2870
 Off gret prowes, and of land
 Wythyn the kynrike of Yngland,
 Mychty lordis of ancestry ;
 Oure Scottis knyghtis syndrely
 Be forsaid in till armys ran
 Tyl thir gret lordis man for man.
 And at all poynt[is] ilké dele
 All thare tailyé fulfilyt wele.
 For grete pris and renown
 [Thai] wan gret comendatiown. 2880

Tyl James than of Scotland Kyng
 This Erle of Mare be gud countyng
 Wes emys son : swa he and he
 Wes evynlike in the tothir gre.
 And Schir Waltere de Lyndesay,
 Quham off before ye hard me say,
 In til the thrid and the thrid gre
 Off kyn wes James oure King and he.

Sua eftyr that all this wes done,
 The Erle off Mare wyth his Court sone 2890
 Retowrit agane in his cuntré
 [Wyth honoure gret and honesté.]

A.D.
 1408.

THE next yere eftyr folowand,
 A thousand foure hundyr the auchtand,
 This Erle of Mare past in Fraunce
 In his delite and his plesance,
 Wytht a nobill cumpany
 Wele arayt, and dantely,
 Knychtis and sqwieris, gret gentilmen,
 Sexty or ma ful nowmeryt then, 2900
 Men of counsale and of wertew,
 Off his Court and retinew.
 In Paris he held a ryale state
 At the syngne knawyn the Tynnyn Plate:
 Al the tym that he wes thare
 Bidand, twelff owkis ful and mare,
 Dwre and yet baith gert he
 Ay stand oppyn, that men mycht se
 Entyr all tym at thare plesance,
 Tyl ete or drynke, or syng or dance. 2910

F. 294.

Off al natyownys generaly
 Comendit he wes gretumly
 Off wyt, wertew, and larges,
 Wyth all, that he wyth knawyn wes.

The Duke of Burgon than in Fraunce
 Tuk hym in speciale acquaintance.
 In Paris he before hym fand
 The Erle of Werwike of Yngland,
 That thare wes tretit honestly

As a strangeare ; bot specialy 2920
 This Erle of Mare wes tretit thare
 As of houshald famyliare
 Speciale to the King of France.

Sua happynnyt, that throch ordinance
 Evyn upon the Wytsonday
 Callyt wyth honoure baith ware thai
 Tyll the manjory, that maid wes
 Wythin the Kingis gret palace.
 The Erle of Werwike at that mete
 Wes at the burde wyth honoure sete : 2930
 The Erle of Mare of ordynance
 Maid service to the King of France ;
 Sua quhil in to the hall he yude,
 Quhile before the King he stud,
 As caus requeryt off his service.
 Thus all wes done thare at device.

Efftyr that al this wes done,
 The Erle of Mare hym purvayt sone
 Ham til cum in his cuntré :
 His leve than at the King tuk he, 2940
 And at lordis ma in Fraunce,
 That hym than had in acquaintance,
 And com til Brugis in that quhile
 In honoure gret wyth his famyle.
 Thare a quhile he maid bidyng
 Tyl haif had weddyre at his likyng
 Ham for to cum oure the sé.
 Hasty tithingis than hard he.

THE Dukis bruthir off Holand,
 A clerke nocht clerklike aperand, 2950

(Johne de Bayrré wes his name)
 Nocht all commendit off gud fame,
 F. 294. b. Bot hey and haltane, prowde and stout,
 As nane his pere wes hym about,
 Confermyt he wes Elect off Legis.
 That Bischoprike in the Impire is,
 To the Archebischop off Colone ane
 The Bischop off Legis Suffragane.
 This Elect confermyt wes
 Nocht ordanyt preist, yeit nevyrtheles 2960
 Be speciale dispensatioune
 He held all tym possessiounne
 Twenty wyntyre ful, and mare,
 In his possessiounne bidand thare.
 Schir Henry Horne a famous knyght,
 Gret off state and of hey mycht,
 Wyth ma of that diocy,
 Movit ware in gret felny.
 This Schir Henry for his son
 Wald this Elect had bene undone, 2970
 Sua that his son mycht be
 Promovit to that dignité ;
 And to that promotiounne
 He gert make ane electiounne
 Be Statis of the cuntré then,
 Nocht clerkis of rent, bot temporale men,
 Nocht benefiste men, na prebendaris
 Off the kyrke, na off chapiteris.
 Thus agane the lauch expres
 Be that electiounne chosyn wes 2980
 This knyghtis son than to that state :
 For this rais syne the gret debate.
 Quhen [the] Elect had herd of this,

Wythyn the Bischoprike of Legis
Wyth powere gret he tuk a town,
Tyl hald hym in possessioun.
The Lordis off Legis heyly
Agane hym ras dispitously,
And laid a sege al hym about.
He, than stad in to gret dout, 2990
Hasty word send til his bruthire
The Duke of Holand, befor all uthire,
And askit help and suppowale :
F. 295. The Duke hym that denyit hale,
And said, before all that he wrocht,
Wyth his Consale did he nocht :
Help nane wald he til hym send,
Na his gud on hym dispend ;
To wyt sone he preferryt will ;
His purpos he wald nocht spend, na spill. 3000
His blis, his blame, his luff, his leith,
His wyt, his werk, his wil, his wreth,
All he set bot til a price
Countyt in his marchandice.
The messingere than als [sa] fast
Agane on til his mastere past,
And referrit til hym sone,
As the Duke thocht til haif done.
Tyl the lady the Duches
Off Burgon, that his sistere wes, 3010
He send, and prayit hir, that scho
Wald in that artikill for hym do.
Wyth his honoure swa that he
War sauf in that perplexité.
Than this lady als [sa] fast
Tyl the lord the Duke past ;

On hir plesand best manere
 Request scho maid and faire prayere,
 That he wald leve hir for to pas,
 To wyt quhow that hir bruthire was ; 3020
 Bodely that scho mycht set
 Wyth sik powere, as scho mycht get,
 To sauf hir bruthire in that quhile
 Fra that apperand gret perile,
 Lik to mak hym al undone.
 Hir lord til hir than ansueryt sone,
 And askyt, gif it wes hir will,
 Hir selff that purpos to fulfill.
 " Ya lord," scho said, " wyth youre lefe
 Quhou that mycht be myselff wald prefe." 3030
 This lord the Duke on faire manere
 Maid to that lady this ansuere.
 " That suld be oure part wyth rycht
 To do for youre sake, that we mycht.
 Your bruthire off Holand and we togiddyr
 Wytht our powere sal pas thiddyre ;
 F. 295. b. And for youre caus sa sal we do,
 Gyff God wyl graunt us grace thare to,
 That youre bruthire sauf salbe
 Wytht honoure of his adversité. 3040
 Wyth pes or pres sa sal we prowe
 That sege to skaile, or gere remove :
 And geff we falye in oure assaut,
 Releve ye than al oure default.
 Sa may ye appere in this
 The lady like Semyramys,
 The Qwene quhilum off Aziry,
 A lady that lived delitabily.
 Hir Lord happynnit on a day,

As he about a cité lay 3050

In til assege, as man of were

Assaland it wyth his powere,

In his assaut than he maid,

That nere the town wonnyn he had,

Ane archere in a kyrnele stud,

That wele beheld, quhare this lord yud ;

Havand in his hand a bow,

Thare-in he set a braid arow,

That to the hukis up he dreuch,

And wyth that schot that lord he sleuch. 3060

This lady than Semyramys,

This lordis wife, that hard of this,

In til hir pavilyone nere sittand,

Hir hair in wympil arrayand,

The tane halff of hir hair unplet

Scho gert plat on hir basnet ;

Wyth uthire armowris gud and fyne

Scho gat upon a coursoure syne,

And to the town, but mare abad,

Arayt wyth hir host scho rad, 3070

And gert thaim mak thar-on assaut,

Wythoutyn failyeing or defawt,

Quhill that scho wonnyn had the town,

And brocht it til confusioun.

So may ye, Lady, gif ye wyll,

Efftir us oure default fulfill."

Be this ensampill, I hard say,

This lord the Duke said in his play

F. 296. Tyl his wife, that lady clere.

Thare-upon wytht his powere 3080

His hoste he arayit sone

To that battaile for to be done.

This wes the proces causative,
That eftyr folowit effective.

THE Duke of Burgon als [sa] fast
Than to the Duke of Holand past ;
And, all uncouthnes than put by,
Thaire purpos thai stablist rycht fermly
Wyth thare powere for to prove
That sege to skale, or gere remove. 3090
The Duke of Burgon in leveful band
Wes to the Duke bundyn of Holand ;
His sistir and his he and he
Had weddit : in sic affinité
Ilkane dettit wes til uthire,
Like as bruthire suld be to bruthire.
On this purpos thare terme thai set
Tyl hald and keip, wythoutyn let.
The Duke of Burgon in til Fraunce,
That drew in speciale acquaintance 3100
This Alexandir, than Erle of Mare,
For he hym trowit baith wys and ware,
All wërtuouslike to bene in were,
He trettit hym wyth faire prayere
Be wryte, and in message speciale,
That he wald wyth the powere hale
Wyth hym in that journé be.
To that rycht sone assentit he,
And blythly to the messingere
Wyth schort avisment maid ansuere, 3110
Wyth hey rêward of honesté,
As fell wele til his reawté,
And said, " Set we be nocht ma

Bot I and my boy, we twa,
I sal be thare that forsaid day,
Purvait, as I be purvayt may."

On this purpos than belive,
As wythin foure dais or five,
He redy maid a hundyre men
At all poynt wele arayit then.

3120

F. 296. b.

Knychtis avenand and sqwyeris
Sowmyt bot aucht and twenty speris.
Bot foure knychtis, and nocht ma,
And thir the namys ware of tha :
Schir James Scremgeoure of Dundee,
Comendit a famous knycht wes he,
The Kingis banneoure of fé,
A lord that wele aucht lovit be :
Schir Elis of Kynnynmond
Heretabill lord of that selff ground :
Lord of the Nachtane Schir William,
Ane honest knycht and of gud fame,
A travalit knycht lang befor than :
Off Bothvile Schir Johne, a wërtuous man :
And sqwyeris gud, gret gentilmen,
Famous and wërtuous in his Court then :
And gud yomen for archery
Rycht wele bodyn, and honestly.
His wëyage sua for tō begyn
In til Brugis straucht fra his in,
Off gret pupill the multitude
On ilké sid, that thare by stud,
Commendyt heily his affere,
His aporte, and his manere,
As he hym hawyt adresly,
And his Court taucht sa yertuously,

3130

3140

As he resemblyd a lord to be
 Off hey state and off reawté.
 Throu all the land sa on he past :
 Tyl Legis he hym sped rycht fast. 3150
 The Dukis twa hym thankfully
 Resavit and his cumpany :
 In that tretté wytht instance
 And wyth delyverit ordinance
 The awward of that were he gat.

As he dysponit hym for that,
 Lordis gret and of hey mycht
 In that ward ware set than to ficht ;
 Swa, by his awyn, ware baneris five
 Dysplayit in the feild belive. 3160

F. 297. Of sqwieris, that thiddyre wyth hym rad,
 Sex knychtis in his ward ware maid :
 Johne of Suthirland, his newew,
 A lord apperand off vertew,
 Heretabill Erle of that countré,
 Knycht wes maid at that journé.
 Alexandyr of Keth knycht maid syne
 Wes, and Alexandyr of Erewyn ;
 Androw Stewart his bruthire, foure,
 And Johne the Menyeis his banneoure; 3170
 The Lord of Nachtane Schir Williame
 The Hay, a knycht than of gud fame,
 Maid, and Schir Gilbert the Hay knycht.
 Thir sex knychtis stout and wycht,
 Wyth foure knychtis before than maid,
 Of his natione than ten he had
 Manfull, hardy, stout, and wycht,
 In al the hale force of that ficht ;
 And all his sqwyeris and yomen

Provit al stout and manful then.

3180

The Oste of Legis wyth thare strenth
Was bot scantly thre spere lenth
Fra the joynyng. This Erle of Mar
As avysit, wise, and ware,
He saw before the Ost cummand
Twa werelike men, and in thare hand
Bare thare pol-axis, as for til have
Sum dede off were before the lave,
All like til lordis off honoure,
As apperyt be thare armoure.

3190

Wyth this than the Erle off Mar,
Off thame fra that he wes ware,
He bad the banneoure be a sid
Set his bannere, and wyth it bide:
Tyl Johne of Seres said he then,
“Cum wyth me Johne, on yone twa men
Or the lave cum, I sal be.

Cum on, cum on, now Johne wyth me.”
(Thus suld a prynce in battale say),

F. 297. b.

“Cum on falowis, be formast ay.”

3200

A pryncis word off honesté,

“Gais on, gais on,” suld nevyr be.

Arestotil gave this instructioun

To the yong King of Massidown.

At this countyre quhat wil ye mare?

Baith fadyre and son slane ware thare:

The fadyre wes that Schir Henry Horn,

The quhilk, as ye haif hard befor,

Maid that mysrewlit electioun

For his sonnys promotioun,

3210

And dystrublit that diocy

Agane the Lauch dispituously;

Tyl benefist men, and chanownis baith,
 Off that kyrk he did gret skaith.
 Sua twa wyth twa slane war sone;
 In schort tyme that dede wes done,
 Or the battalis jonyt ware:
 The fadir be the Erle of Mar
 Wes slane; the sone eftyr wes
 Slane be Johne than of Seres.

3220

Wyth this, the battalis approchand,
 Thare fell haisty dede on hand.
 The awaward in that quhile
 To recountir the first perile,
 First than entrit in the pres,
 Quhare the thrang than thikast wes,
 Quhare the best men happynis ay
 Formast in to sic assay.
 In that ward to the Erle of Mar
 Hastely assemblit ware
 Knychtis, and sqwyeris, and gud yomen.
 Al provit gret proues wyth hym then,
 Quhare men mycht se than sudanly
 Kybill ga yon lichtly,
 Dusch for dusch, and dynt for dynt;
 Mycht na man mys, quhare he wald mynt:
 Quha wald haiff [bene] enpresowné,
 Tyll yeild hym laisare nane had he:
 F. 298. Twa handis ay travalit for a tung.

3230

Sparand nothir auld na yong.
 In that ward the Erle than,
 That had mony a worthy man,
 Out throu the thickest of that oste
 Of Legis, bolnyt than in boste,
 About hym than he rowmyt thare

3240

Thretty fute on breid, or mare,
And a merke schot large of lenth ;
Of Legis he stonyt sua the strenth,
That bodys slane lay of sik hicht,
That standand on fute wes nane, that mycht 3250
Twich the cors, that heyast lay
Slane in to the feild that day.

Thretty thousand ware slane or ma,
Quhen the feild wes rowmyt sua,
The Duk of Burgon upon case
On a sid entrit in the place,
And as he wytht oure Erle than met,
Wyth blyth chere thare he hym plet
In [his] armis so thankfully,
That held his ward so worthely. 3260

The Erle callit Alexandir the Lyal than,
Off Angus a gret gentilman,
“ Ga to my banneoure, and bid, that he
My baner bryng in hy to me.”
Schir Johne the Menyeis maid ansuere,
“ Here he bad me bid langare ;
Sa haiff I biddyn here yeit still.
Now cum he till it, gyff he will.”

This is the force of that journé,
As thai, that thare ware, tauld to me. 3270

The Erle of Mar be gret renown
Thare honouryt all his natiown :
Holand, Hennaud, and Braband
Oure Erle commendit of Scotland.
Sum said, in auld Prophecyis
That trettit of gret victoryis,
Thai fand, Legis undone to be
Be a Lord of oure countré.

F. 298. b. Thai likynnyt, by that prophecy,
In hym to fall that wȳctory ; 3280

Sine in his felicité
He gat that oportunité,
All, that in dede don wes,
Referrit wes till his prowes.

Be the devore of that day
Off Legis the Elect wes bidand ay
Pesabyll in his possessioun,
But ony contradictioun ;
Tyll off Constance the Counsale grete,
Othir off will, [or than] of threte, 3290
Removyt in to dede wes he
All qwyte fra that dignité,
And wyth a lady efftir than
Wes weddit, as a lawid man.

The Erle of Mar, of his prowes,
That heily commendit wes,
A lady weddit, gret of land,
The Lady of Duffyll in Braband :
Wyth honoure syne retowryt he
Hame agane in his Countré. 3300

[Explicit Liber Nonus.]

NOTES AND ILLUSTRATIONS.

VARIOUS READINGS.

[LONDON, 1795.]

The edition being printed verbatim et literatim from the Royal MS., the evident errors of the transcriber only excepted, the various readings must consist almost entirely of such words or letters in it, as are rejected ; of which, I believe, no one, even the most minute, is omitted.

Where it was necessary to depart from the Royal, I have generally found it eligible to adhere to the Cotton MS. ; in which cases the words of the latter are not inserted in the various readings, as they will be known by comparing the text as printed with the rejected readings from the Royal MS.

The two MSS. in the Advocates' Library, and the one in the Harleian Library, though considerably later than the Royal and Cotton, appear in some few instances to have preserved readings preferable to them : in such cases their readings are given along with the others, whence the reader will be enabled to see how the line or clause, as printed, is composed.

Excepting the large extracts from Wyntown's first draught of his work in IIII., viii. and xix. [see Innes, pp. 624, 683, 820], which are given entire from the Cotton, no further attention is paid to the variations in it, which are many, nor to those of the other MSS., which are innumerable, than as they serve to illustrate doubtful readings, or to show the changes in the spelling of names, for the satisfaction of the critical reader. And here it may be proper to observe, once for all, that Alexander and David are constantly written in the Cotton, where the Royal has Alysawndyr

and Dáwy, and that surnames generally have de preceding them in the former, instead of pe in the latter.

In the few instances wherein I have found it necessary to add or to alter a word, or even a letter, without authority from the MSS., such insertions are distinguished by being inclosed in crotchets; except in the Latin Elegiac Poem, which, as not being the work of Wyntown, and evidently corrupted by the transcriber's ignorance of Latin, I have endeavoured to restore from collations of other MSS., wherein it is found.

Any remarks introduced among the various readings are distinguished by italics.

[DAVID MACPHERSON.]

The MSS. of Wyntown are thus distinguished :—

<i>R.</i>	The Royal MS. marked 17, D, XX.
<i>C.</i>	The Cotton MS. „ Nero, D, XI.
<i>E.</i>	The oldest MS. in the Advocates' Library, A, 7, 1 [<i>E</i>].
<i>EE.</i>	The later MS., „ A, 1, 13 [<i>EE</i>].
<i>H.</i>	The Harleian MS., „ No. 6909.

And the following are occasionally quoted :—

<i>Chr. Mel.</i>	Chronica de Melros, MS. Bib. Cott. Faustina, B, XI.
<i>Sc. Chr.</i>	Scotichronicon, MS. Bib. Reg. 13, E, X. [If vol. and page are noted, the edition Edinburgh 1759 is referred to.]
<i>Reg. S. And.</i>	Registrum Prioratus S. Andreæ, MS. Harl. No. 4628.

VARIOUS READINGS

FROM MACPHERSON'S EDITION, 1795.

[As only portions of the first Five Books of the Chronicle were given in Macpherson's edition, he was in some measure constrained to number the lines of each separate Chapter.

In the present edition the lines of the whole Chapters of each Book being numbered consecutively, to avoid confusion, the numbers given by Mr. Macpherson, both in the following list of Various Readings as well as in his Notes, are changed to correspond with the text in the present Volumes.]

Various Readings in the First Book.

The Cotton MS. begins about the middle of the eighth chapter, answering to F 8 a of the Royal.

Prologue.

84 _____ defawte it is _____ R
_____ this _____ H
121 _____ incedenys _____ R

Ch. I.

Rubric wanting, and supplied by the Editor.

Ch. XIII.

1343 Solynus in _____ R
1345 _____ tym bot thair _____ R
1354 _____ hawlkyne or Rywere R. C
And ryall halking on Ryver H
1377 Bot of Psychtys _____ R
1386 _____ Flowry fayre R
1397 Betwixt Ireland and Brettane
Anents Normandy or Spain
Sum sayes Shetland is the third
Betwixt Orknay and Norway kyd
Yet _____ H

The three last lines have been added by a later hand upon the margin of C.

1412 _____ ourhalyd lychtly R
1432 Tyl áne wes _____ R. C

Various Readings in the Second Book.

Ch. III.

Rub. 2 _____ progein R

Ch. VI.

Rub. 2 This Hillys _____ R

Ch. VIII.

639 Of this _____ R
646 And as _____ R. C
That as _____ H
674 _____ of that he tays R
696 _____ was wonnand it _____ C
704 That Land thai dressyt _____ R. C
That Land them dressit _____ H
722 _____ howe thai done R
735 _____ as Sottis wile C
_____ as Scyttis wile EE
762 As yhe herd _____ R
766 In our langage Inglis all H

Ch. IX.

778 As passyd _____ R
817 _____ in-to Spaynyhè _____ R
850 _____ obeysthande R

After 858 H. adds—

Naverne now call we that country
Michtie it is of corn and fee.

Ch. X.

964 The Kings Stule _____ H

Ch. XIV.

Rub. 2 Quhat the Amynowtaure ——— *R*
The A is prefixed by the blunder of the
Rubricator : it is not in the Text.

Various Readings in the
Third Book.

Prologue.

5. ——— Bybilis fyfte ——— *R*

Ch. III.

491 That Priwate gat ——— *R*
 493 And this Priwate ——— *R*
 501 That Brut gat ——— *R*
 503 ——— Wyrachype suld — *R*
 508 Deyd quhen ——— *R*
 543 ——— was and gud fame *R*
 553 ——— Walys auch *R*
 560 ——— reale of ——— *R*
 584 And slwe ——— *R*
 592 ——— men callyd ——— *R*
 597 ——— dissawarray ——— *C*
 620 The Sorowful Hous ——— *R*

Hil is presumed to be the true reading,
as agreeing with its Latin name of
Mons dolorosus [Sc. Chr. V. II. 819].
Stirling Castle and Nottingham
Castle, both standing, like that of
Edinburgh, on lofty rocks, had the
same name : but, I believe, that only
the fabulous writers call them so.

633 ——— Postume before *R*

Ch. IV.

Rub. 1 ——— forthyr procede *R*

Ch. IX.

1085 Bot ——— *R. C*

Ch. X.

1132 ——— Magalama that Stege *R*

Stege, if not entirely erroneous, seems
to be a cognomen, as it appears in C.
I see no such name in any of the
other copies of this Genealogy, which
all make Conar son of Magalama.

Various Readings in the
Fourth Book.

Prologue.

5 A Garland gottyn ——— *R*
 9 ——— aurytotè *R*
 42 Now crownyd quhen ——— *R*

Ch. VIII.

1093 ——— forty *C*
 1095 Before the Natyvytè *R*
 1108 Coyme, and in it, was regnande
 Bot I wil noucht, tel you thar náyme

Thar Condiscion, ná thar Fayme
 For possibile, suppose it be
 Difficile yit, it is to me
 To tel thar Námys, distynctly
 Or al thar Greis, severelly
 That befor, the Peychtis rasse
 For as our Story mention maye
 Fergus Erschson, the fyrst man
 Was, that in our Lande began
 Befor that tyme, that the Peychtis
 Our Kynrik wan, frá the Scottis
 And syne thá Peychtis, regnande were
 A thousande áne, and sixty yhere.
 And frá this Fergus, doun be lyne
 Discendande ewyn, was mak-Alpyn
 Kenyaucht, that was aucht hundyr
 yhere

And thre and fourty passit cleyr
 Eftyr the blest, Natywytè
 Or regnande he, begouythe to be
 Frá the Peychtis was put out.

The tende man, wyth-outtyn dout
 Was Keynauche mak-Alpyne
 Frá this Fergus, ewyn be lyne
 And sá thir ten, sulde occupy
 Gif al war reknyt, fulllely
 Twelf hundyr Wynter, and well má
 Bot I can noucht, consaif it swá
 Bot that this Fergus, was regnande
 With the Peychtis, in Scotlande
 And thá ten, that regnande were
 Eftyr this Fergus, yhere be yhere
 As thai that the, Cornykil wráte
 In-til Nowmyr, set the Date
 Among the Peychtis, was regnande
 Wyth-in the Kynrik, of Scotland
 And lift in Barga, and in Were
 Qwhil Kenyach rase, wyth his Powere.

Gif othir, of mare sufficians
 Can fynde bettyr, acoordance
 This Buk at likyn, thai may mende
 Bot I now schortly, to mak ende
 Thynk for to, set the Date
 As Cornykleris, before me wráte
 And kest and reknyt, yhere be yhere
 As the Peychtis regnande were
 And thar Dat, sá set I wil
 Qwhen the Processe, is lede thar-til.

C. fol. 38 a

tr Of Brennyus ———
 1123 To Canmor ——— *H*

See the note.

1137 Fynach Ker ——— *R*
 Fynacht Mak connual ——— *H*

But from other authentic Vouchers the
name of this King is known to begin
with K, so that the change of the
Letter is merely a mistake of the
transcriber.

1141 ——— Sonn Hecgedbwd *R*

Ch. XIV.

Rub. 1 This Chapitère that a flude R

Ch. XIX.

1758 _____ duelland than by R
 1766 _____ thame hitabye R
 1798 _____ Brutus Seide

Sá in our Cornyclis as we reide
 That Scottis war regnande, mony yhere
 Befor the Peychtis, cummyn were
 Withe-in Scotland, I can noucht ken
 Qwhat thai war callit, that regnyt then
 Bot Fergus Erschsown I wisse
 The fyrst of Scottis, reknyt is
 That regnyt as, the Cornyclis sayis
 Kyng befor, the Peychtis dayis
 And qwha that redly se kan
 He wes bot the, tende man
 For to rekkyn ewyn be lyne
 Befor Kenyauche, mak-Alpyne
 Othir seyr, that we of reide
 Betweyn thá twa, as thai succede
 Sum fel collateralle
 And regnande our, the Scottis háile
 As Course made, and Qwhalitè
 Ayris wareande to be
 Sum hapnyt to ryng, throw malice
 And ilkán othir, walde supprysse
 Bot frá this Fergus, ewyn be lyne
 Kenyauche descendit, mak-Alpyne
 And was bot in the, tende Gre
 And yhit nere, gif yhe wil se
 Reknys qwhat, the tende lift here
 And how lang tyme, thai regnande
 were

And thai al, sal noucht excede
 Thre hundyr yhere, wyth-outyn dreide
 Qwhar in the Cornykil, writtyn is
 Twelf hundir, and fere mare I wis
 Fra fyrst the Scottis, war regnande
 Or Kenyauch mak-Alpyn, wan the
 Lande.

Bot be othire Auctouris seyr
 The Scottis I fynde, begonthe to stere
 Qwhen that the Peychtis, was regnande
 To that I ame, accordande
 And thar Date, set I wil
 Qwhen the Processe, is lede thar-til
 In-til this tyme, be our Story
 Cruthné that tyme, mak Ryny

C. fol. 43 a
 1812 *The father of Cruthné is Cinge in the
 Chron. Pict. and Kinne in the Reg.
 S. And., whence our Author has
 copied it. The resemblance of R to
 K, and of m to nn, has misled him,
 or the Transcriber.*

1821 Nest til succedyde Gede R

Various Readings in the Fifth Book.

The numeration of the chapters being done on the margin in red by a different hand, they are carried on to upwards of forty, whereas the chapters in this Book, which have Rubrics, or Titles, prefixed to them in the body of the work, are only thirteen; which number is therefore adhered to, the marks of the Rubricator being no way authentic.

Ch. I.

107 _____ Caram _____ R
 Tharam or Tharan is the name, as appears by the Chron. Pict. and Reg. S. And. In some MSS. of the fourteenth century C, G, and T can scarcely be distinguished.

124 _____ Knythed _____ R

Ch. II.

356 _____ and Ascensyowne R

Ch. III.

425 Kymbolynys than Widen _____ R
The last letter of this King's name should be r: he is the Guiderius of Geoffrey or his Armoric informers.

431 _____ chasse C

442 _____ ilk dele R

453 _____ Amonre _____ R

455 That Kyng _____ R

478 _____ before than R

480 _____ chesoyne C

495 And máid to _____ R

498 _____ Luftenande _____ C

Ch. IV.

645 He lesst the _____ R

Ch. VIII.

1615 _____ Arsbychoppys _____ R

Ch. IX.

Rub. 1 In this Chapter _____ C

2 _____ fyrst Crystyantè R

2498 And Falow _____ R

2517 _____ throwch rád R

2646 And of clernes _____ R

Ch. X.

3063 _____ Dame Elane Eme _____ R

3150 He lange _____ R

3154 _____ the Braryte _____ R

3155 Of Brettayne _____ R

3164 _____ neyst suld _____ R

3175 And owercome quhyle he R

3176 Qwhyll that the _____ R

3203 Treverys to Rome _____ R

3220 Ná for stynt _____ R

3238 _____ thame self _____ R

3239 Send word thare help _____ R

3249	_____ skáyth had	R
3251	_____ Thylwal	R
3260	_____ that chasyde are	R
3266	The láif fled	H
3278	Bot Brudyre wytth hym sent	R
3385	_____ and Saynct Luke	R. C
3495	Tarlage	R

Ch. XI.

4006	<i>The first name ought to be Tolarg,</i> <i>v. sup V. l. 107.</i>	
4007	_____ Necten Kellomiot	C
4008	_____ Durst	C
4009	Galew	C
4011	Dust Gygnour	C
4012	_____ Durst Haddyrylyng	C
4017	Golarg	R
4018	Durst	C

Ch. XII.

4241	_____ that multitude	R
4259	_____ dayis	R
4262	_____ Empyr	R
4263	_____ Emperowre fyrst	R
4264	Til succedyt	R
4265	Thare twa	R
4294	_____ Gyst	R
4299	_____ til rekles	R
4310	Wrát Storyis to cwn did diligens	R
	Wrát Storis tocu diligens	C
4320	_____ hym fand	R
4347	As Conqwest	R
4350	_____ Ducheperis	C
4374	_____ wes se ná	R
5128	_____ Nactane	C
5137	And this thryd	R
	Qwhen this thryd	C
5144	That gave til	R
5194	Morglaswald mony day	R
5238	_____ pecis smalle	C
	<i>Small has been originally written in</i> <i>R. and the two first letters have been</i> <i>erased.</i>	
5251	In Dubbyng of	C
	Syne eftir that thro	H
5274	Bot gyve	R. C
5299	_____ Cryst to fleysch	R
5363, 5364,	wanting in C.	
5364	Eftyr thare Kyng	R

Ch. XIII.

5470	_____ Hethfies	R
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*Various Readings in the
Sixth Book.*

Contents entirely wanting in C.

rr.	_____ Saynct Edmwnd come	R
	<i>Prologue.</i>	
22	_____ God he is Chefe	R
30	_____ lychly	R
43	Be Werray	R

Ch. I.

10	Psychtis thare-in	R
----	-------------------	---

Ch. II.

178	_____ behynd ay	R
179	_____ in a sted	R
189	_____ Emperowre Constantyne	R

Ch. III.

212	_____ to Empyre	R
220	Thaim prynttyd	R
	<i>or prynctyd, or prymited, or prymtyd.</i>	

Ch. IV.

296	Turyng	C
317	_____ mony day	R
318	_____ qwhar-in Charlis Marschel lay	C
323	_____ apperand venenous	R
333	_____ foundyd Abbays	R
358	_____ hym than Kyng	R
391	_____ Kokalle	H

*It is doubtful if E or C be the initial
letter in R and C. Innes, p. 766,
reads it Eokal.*

Ch. V.

407	_____ thal oure-yhud	R
452	And festthyd	R
455	_____ ilk yhere	R

Ch. VI.

Rub. 2	_____ and wisman	R
	<i>5 to 8 wanting both in E and EE.</i>	
488	Yhit fell that	R
495	_____ thare wes dede	R

Ch. VII.

518-521	_____ few by	A
	Quhyther má or less or few therby, Hungus the King of Pights than Faucht agane King Athilstane;	H
	<i>Here the 519th and 520th lines are wanting, which in all the other MSS. hurt the grammaticul con- struction, and may perhaps have been thus clumsily grafted upon the original for the sake of the miracu- lous comfort afforded to Hungus by St. Andrew.</i>	

525	Til Adelstane-furd	E
	<i>This name seems made from the story.</i>	

Ch. VIII.

579+	Alpini filius	R
	<i>which is not measure.</i>	
	<i>Deest versus</i>	C
	Filius Alpini	Chr. Mel.
594+	_____ subitus esse neci	R. C
	_____ subditus esse neci	
	<i>Chr. Mel., Sc. Chr.</i>	
595	_____ Wardofatha	C
	_____ Merdogha, i.e. Blackden	H
609	And levyd to	R
612	_____ Caplachi	C
	_____ Capelogy	H

617 At Inwary ————— C
 618 ————— wes Monane R
 647+ ————— Alpies Hednus R. C
 ————— Alipes Ethus Sc. Chr.
Vol. i. p. 195

Ch. IX.

679+ ————— imperium Anglia — R
 ————— imperium fuit Anglia —
C. Chr. Mel., Sc. Chr.

676 Sum sayes he deit in Kinghorne.
 And sá for cause that he Crist kend,
 He had ay Hap wher-evir he wend. H

677 ————— hys Gylt ————— C

680 Wyt he wan his ————— R

Wyth Wyt he wande his ————— C

Grace he had his ————— H

687 ————— will ná Drede R

714 In-to the Commen of Foras H

717+ ————— Donaldus R

————— Dovenaldus C. H

Chr. Mel., Sc. Chr.

Ch. X.

720 ————— twenty ————— R

729+ ————— fuit quinquennis — R. C

————— fuit hic quinquennis —

Chr. Mel., Sc. Chr.

730+ Religiosus ————— R. C

Religiosus ibi Vir Abbas oblit H

Religionis ————— *Chr. Mel., Sc. Chr.*

731 To Monethys ————— R

755 Emperoure thare in-til hys Sete R

771+ Huic Malcolmus ————— R. C

Huic Rex Malcolmus —————

Chr. Mel., Sc. Chr.

772+ ————— filius ejus erat R. C

————— filius ille fuit —————

Chr. Mel., Sc. Chr.

773+ ————— Wlen ————— C

774+ ————— dolo fraudeque cecidit R. C

————— fraude doloque cadit *Chr. Mel.*

773+ Tortores regum fuerant qui Mor-
 avienses

774+ Hunc extinxerunt ense doloque fuo.

Sc. Chr.

783+ ————— Texter ————— H

783 Til Saynt ————— R. C

816+ ————— quoque repertus R. C

Chr. Mel.

————— quousquer opertus — H

————— usque repertus — *Sc. Chr.*

*Some of these are not sense, and some
 are not verse.*

811 ————— Dulf ————— H

813 As Kyng regnyd ————— R. C

814 In Scotland ane ————— R

816 ————— cald than R

825+ *The name may be also read Lonias*

826+ ————— quam rex sibi rapuit R

831 ————— Dunsyand ————— R

835 ————— noucht to that — R

841 ————— Curt suddanly R

867+ Nati truncatur Fimbel fraude cadens
R. C

Nate Cuncari Fimbhele fraude cadens

Chr. Mel.

Nato truncato —————

some MSS. of Sc. Chr.

884 ————— Dunkendynys — R

889+ ————— rapuit libera regem *Chr. Mel.*

————— rapuit mors libera regem *Sc. Chr.*

890+ ————— filia fertur R. C

————— filia regis *Chr.*

Mel., Sc. Chr.

Ch. XI.

910 And sayle ————— R

922 In thare Gala he gat Entrè R

924 — Grew I hard ————— R

933 ————— wndyrstud walle R

934 ————— ilk dele R

951 ————— thai thowch frá — R

Ch. XII.

980 ————— that hes lyvand — R

1035 — ay trowyd ————— R

1047 All yha ————— R

Ch. XIII.

1117 ————— Benet sayd — R

1121 ————— thir paynys — R

1124 ————— powre R

1227 ————— til bryng R

————— of it bryng C

1246 ————— hapnyd — R

1255 Before than standand — R

1324 ————— ilk dele R

1325 ————— herd this — R

Ch. XIV.

1375 Be Haly ————— R

1377 Sa ————— R

1394 — he of fwte — R

1406 ————— slokyd — R

————— slokynnyt — C

1407 ————— Wynd Blyst R

1416 Be famows ————— R

Be nayme ————— C

Ch. XV.

Rub. 1 ————— the sex Gregore — R

1481 ————— and tulye C

1483 Or qwhat is cursyng — R

1498 ————— wnwayndandly R

1507 Ná he serwyd — R

1527 ————— Ethelrede C

1592 That ————— R

This ————— C

Ch. XVI.

1613 The Staill ————— H

1614 ————— Breslet C

1638 ————— this restyng C

————— his gestning H

1667 ————— Gre R

————— Degre C. H

1687 ————— the secunde Pápe — C

1690 The Pápe Bennet was — C

Ch. XVII.

1711	_____	than wes	_____	R
1716	_____	Edmwnd that herd	_____	R
1719	The half	_____	_____	R
1745	_____	Lord yhe Kyng	_____	R
1747	_____	askyn	_____	R
1804	Fyrst browcht	_____	_____	R. C
1841	_____	tá Crowne	_____	R

Ch. XVIII.

1860	In-til a Leyhss had Grewandys twa	<i>R</i>
1868	—— Murray	<i>C</i>
1892	—— in land and Fe (or Se)	<i>R</i>
	—— be land and See	<i>R and EE</i>
1915	Thare in thaire gaym and play	<i>R</i>
1947	As to	<i>R</i>
1977	—— wrethyn	<i>C</i>
1996	—— Portnebrayan	

And sum saide Port depayne

The insertion of this line makes a Triplet, a thing apparently unknown till long after Wynthown's time. It seems a marginal note crept into the Text.

2033	Than till Macbeth	_____	R
2041	Bot of this	_____	R
2075	_____	thre fand	R
2087	_____	hym sobyrlly	C
2094	_____	thare Barnys	R
2105	For that thai tholyd that peryle	_____	R
2128	_____	in-til honeste	R
2136	_____	Wemen in gret	R
2138	_____	as he best mycht	C
2152	_____	of this	R
2165	_____	in quhile	R
2169	Is he sayd	_____	R
2199	Schir Edwardes	_____	C
2203	_____	syne strawcht	R
2215	_____	Wode than ilk man	R
	_____	Wode than ilka man	C
2225	and 2226 are placed after '2227 and 2228 in R and C. I hope the order in which I have placed them will appear to be the genuine sense of the Author.		

Ch. XIX.

2258	To be the Kyngis hále Ledare	_____	R
2317	This Malcolme	_____	R. C
2327	To reknyn	_____	R
2364	To reknyn	_____	R
2370	_____	that browcht	R
2383	This Edmund gat	_____	R. C

Ch. XX.

2402	_____	Semland	R
2498	_____	Fyrth as	R. C
	_____	Firth than	H
2504	When Malcolme Canmore wes reg-	_____	H
	nand	_____	
2508	Of lyf wes	_____	R. C

Various Readings in the Seventh Book.

Prol. 36 Forgive for your _____ R
The titles of the Seventh Book are omitted in R, and copied from C. The Editor has restored that of Ch. iv. to its proper place, and supplied that of Ch. vii.

Ch. I.

20	_____	stowt ná wycht	R
32	Mycht wt	_____	R
61	Dargart	_____	C
67	For-thi fayth	_____	R
71	Gyve othir thow may	_____	R. C

Ch. II.

115	_____	of the Scotts men	H
		a curious blunder.	
139	_____	that tyme in	R
148	_____	Hart	R
168	_____	there wes	R
174	_____	ilk dele	R
188	He gawe thare-for	_____	R
195	A part sawld	_____	R. C
217	Wytht thire thai Robert than Curtos	_____	R

Ch. III.

257	_____	sulk monè	R
282	<i>The article a has been inserted before Kyng in a different hand with blacker ink.</i>		
293	Tylle	_____	R
326	_____	thane wytht	R
340	_____	quhen he this felle	R
348	Wes layd in halowyd	_____	R
	Thai laid hir in haly	_____	C

Ch. IV.

426	Kyng crownyd of Scotland	_____	R
427	_____	fayre havand	R
428	And dyde hys	_____	R
435	_____	that Norwa	R
446	_____	slwe thare at	R
456	_____	and Wertuows	R
481	_____	to gret	R
507	_____	that gert	R
512	_____	Study musand	R
531	_____	ná Lawtè	R
544	_____	or pas	R
552	Báth Leyf	_____	R

Lines 551 to 554 occur after 558 in R. In C they are as I have printed them, and also in H.

588	_____	rehers as	R
600	_____	ordane	R
	_____	ordande	C

Ch. V.

611	_____	gratyws hys	R
628	_____	hys demyd	R

- 630 A cumpany come of the Yles men *H*
This is perhaps the correction of the transcriber, who could not conceive that Scottis men should have an entent to sla the Kyng. See Note.
- 631 In entent _____ *R. C*
 667 _____ and sulk _____ *R*
 672 _____ the Priore _____ *R*
 697 _____ Manlete *R*
 708 _____ Eyssis _____ *C*
 _____ Asiments _____ *H*
 715 _____ Saynct Andrewyston *R*
 728 _____ raknyn _____ *R*
 737 _____ Kyrk rycht _____ *R. C*
 749 That the _____ *R. C*
 791 _____ say til Chawnawnys _____ *R*
 794 _____ to til rekyn _____ *R*
 803 And Barks _____ *H*
 804 _____ full sychty *R*
 _____ Ch. VI.
 816 _____ and browcht _____ *R. C*
 847 _____ he stuffyd _____ *R*
 872 _____ morne the day lycht *R*
 882 Swa larges wes _____ *R*
 910 _____ thaim trete _____ *C*
 914 On mowit _____ *C*
 938 _____ Hethynnes
 For scho maid all the Polesy
 That usit is till now truly *H*
 939 _____ this ilka _____ *R*
 948 _____ his Lif _____ *H*
 960 At Huntynghon _____ *C*
with Hinchinbrock Priory on the margin in a latter hand.
 At Huntynghon _____ *H*
 971 _____ Hys Systyr Dowchtyr Dowchtyr
 Mald _____ *R. C*
 _____ His Sister Douchtyr callit Dame
 Mald _____ *H*
 977 Wes in that _____ *R*
 985 _____ wes Halyrwdhous *R*
 990 _____ past of _____ *R*
 991 _____ wes that in _____ *R*
 1026 In deyp Lowis _____ *C*
 In Lowes and Stanks _____ *H*
 1027 A hundyr á thowsand _____ *R*
 1068 For the Erldome _____ *R. C*
 And for _____ *H*
 1084 _____ than in-til _____ *R*
 1183 _____ á hundyr is omitted here, as well
as l. 1137, in R. and C. It is supplied in H. by making a line of eleven syllables.
 1171 _____ pronouns thare _____ *R. C*
 _____ Ch. VII.
 1196 All tyme _____ *R*
 1222 _____ Lordis _____ *C. H*
 1225 The Erle _____ *R. C*
 And Erle _____ *H*
 1356 _____ swyk service _____ *C*
 _____ swickful service _____ *H*
 1409 Led all be Fretis wyle *R*
- 1415 _____ than thray prayere *R*
 1431 A hyndyr á thowsand _____ *R*
By an oversight of the transcriber this paragraph is placed after that dated 1161 in R: and the error is copied in H: it stands right in C.
 1466 And tua thairto _____ *EE*
which disagrees with all the other MSS., and with the Chr. of Melr.
 1471 _____ Cowpyr _____ *C*
 1472 *after this line there is an evident want of at least two lines to make the sense complete in R. C., H., E., and EE. The Editor has attempted to supply the defect.*
 1474 _____ Monkis whyt
 And eftir that sone as they say
 He foundit Sowtreys be the way *H*
i.e. The Roman way, which from this foundation obtained the name of the Girth-gate, Sowtray being a Girth or Sanctuary.
 1476 Eftyre the Natyvytè _____ *R*
 1488 _____ concordytère *R*
 1491 Ardagh of Argyle _____ *H*
 1508 _____ Gedwert _____ *C*
 1539 _____ Kyng quhat dois thow *R. C*
 _____ Kyng now how art yow *H*
 1549 _____ menys now _____ *R*
 _____ Ch. VIII.
 1584 _____ of hym made *R*
 1600 _____ agayne heyly *R*
 1606 _____ was at Solempnyte *R*
 1631 On ilk syde _____ *R*
 1645 _____ Waymyrlande _____ *C*
 Sayuirland _____ *H*
 1651 For _____ of thairs gair his assent *H*
The transcriber of H. puzzled by the Francism, has left a space for a word, which he supposed wanting. See the same words so used by Barber, p. 383, l. 25.
 1666 _____ als fast *R*
 1669 _____ in Castelle *R*
 1735 That Byschapys _____ *R*
 1806 _____ of kyng *R*
 1832 Heyly and movyd _____ *R*
 1838 Thare chosyn be Chapyter _____ *R*
 1843 The thryd that held _____ *R. C*
 1847 That a gret _____ *R*
perhaps instead of & at a gret
 And that a gret _____ *C*
 At a grete _____ *H*
 1852 And eftyr his _____ *R*
 1854 _____ to Mr. Mathew _____ *H*
 1875 Heyly send _____ *R*
 1881 _____ wranwys *R*
 1886 _____ denwnsyd heyly *R*
 1934 _____ Pápe yhit oysys _____ *R*
 _____ Pápe yit oyssit _____ *C*
 _____ Pape it uses _____ *H*

1947 — Armeger ————— R
 1977 That of July ————— R. C
 Than of ————— H
 2016 That this Spyryt ————— R
 2042 — Rokysburch than war tha R
 2079 As of ————— R. H
 2108 ————— thame straitly R
 ————— them stythly H
 2117 Thus this fylyd ————— R
 2119 Thair fell ane of his Flowr de lice
 To do his Fellow sic supprise H
 Q. *Is this innovation a consequence of
 the respect paid to the Fleur de lis
 in latter ages by the Scots, which
 was unknown to Wyntoun?*
 2150 ————— folowand nere R
 2174 ————— autenkyd R
 2215 ————— als fast R
 2216 ————— Rome past R
 2220 — and gret ————— R
 2241 ————— thret the Pápe R
 2246 Ferme stabil ————— R
 2256 ————— ilk dele R
 2295 ————— Women he H
 2307 ————— corrupyt — C
 2310 — was lettyd that ————— R
 2349 Ay haldyn ————— R
 2374 Ná nane natyowne ————— R
 2380 ————— sayd wndyrlyng R
 2392 ————— Abirbrothok — C
 2416 ————— amès gret — R
 2439 ————— or than of age R
 2450 Set a-for-nens ————— R

Ch. IX.

2486 ————— Lord dere
 Thare ras gret Dessentyownys
 Betwene the Kyng Jhon and his Ba-
 rownys
 Quhen the Kyng Willame ————— R
 *These two lines are unconnected with
 the context: they were intended to
 begin the account of the quarrel be-
 tween John and his Barons; but
 are superseded by l. 2493 et seqq.
 They are not in C, nor in H.*
 2497 ————— thame mony — R
 2515 ————— Dovyr the ————— R. C
 ————— Dover on the ————— H
 2560 ————— assegand R
 2562 ————— Frawnche — C
 ————— French — H
 2564 Or remowyd ————— R
 2571 ————— than scalyd ————— R. C
 2572 ————— with ane howre that — R
 with-in ane howre would be very near
 the sense of Mat. Paris.
 2580 ————— to Se ————— R
 2646 ————— let in cursing be — R
 2699 ————— Allerton C
 2792 In-til North ————— R
 2813 Herytabil State in-til — R

2816 The Erle ————— R
 2878 And pwt ————— R. C
 2910 — postulyd in til ————— R. C
 2955 ————— far Elgyne R
 3010 ————— ware than R
 3023 That gert be art ————— R. C
 That outhir be arte ————— H
 3035 ————— than thare a day R
 3054 ————— Buchqwane C

Ch. X.

3107 ————— and of Barownys R
 3175 ————— and purpos — R
 3177 ————— ilk syd R
 3199 ————— made for — R
 3217 ————— Kyng Henry R
 3232 Burges ————— C
 3241 ————— here syne fand — R
 3252 ————— Abel Schyr — R
 3269 ————— Noroway C
 3302 ————— the Prass R
 3338 ————— all tyme — R
 3351 — Inche Mwethew — C
 3365 ————— that cowith part C
 3366 — North Dure, swá — C
 3373 In all he gert ————— R
 3396 ————— all his dayis — R
 3420 ————— men in — R. C. H
 3421 ————— ware stad — R. C. H
 3440 Báthe State ————— R
 3474 And hapnyd til have bene — R
 3497 He Fadyre ————— R
 3502 ————— Altare C
 3506 ————— the Strak of — C
 3515 ————— feythment — C
 3545 — hald in — R. C
 ———— hald it in — E
 3557 ————— Natyowys — R
 3579 He stedfast ————— R
 3581 ————— that wertuous R
 3582 ————— chastyd vityows R
 3588 ————— walde for thar wik maneris C
 3590 ————— ilk dele R
 3599 Yomen pure riche knyaf C
 3602 ————— in Land — R
 3608 ————— mesuryd — R
 3619 — Alexander — C. R
 3620 ————— in Lauch and Le C
 ———— in Lauch and Lee E
 3626 That stad in his perplexité R
 That is stade in perplexité C
 That stad is in perplexite E
 *To shew the progress of alteration, or
 corruption, upon the earliest compo-
 sition now extant in the language
 of Scotland, I give the whole of it,
 as it stands in* H
 Sen Alexander our King wes deid
 Away wes Sones of Aill & bread
 That Scotland left of lust & le
 Of wyne and wax of gamyr & gle

The gold wes changeit all in leid
The fruit failzeit on evir ilk tre
Jhum succour and send remeid
That stad is in perplexitie.

*Various Readings in the
Eighth Book.*

*The Prologue and Contents, being entirely
omitted in R, are copied from C, the
want of Ch. xxii., xxxii., and xxxviii.,
being supplied, and the following errors
in the Contents corrected, by the Editor.*

Ch. iii. Of the Erd David _____
xxvi. _____ soucht his Son in _____
xib. _____ mariagis.

Ch. I.

8 Thai delyveryd _____ R
75 Oure Se _____ R
111 That cas but _____ R
117 Thouch _____ R. C

Ch. II.

133 _____ is sa fellon H
*which agrees with the Editions of
Barber.*
145 Thare mycht _____ R. C
147 That lyne war dissendand _____ R
149 _____ comynnys fede _____ R
157 Quhill that he _____ R
160 And suld _____ R
163 Quhilk succed _____ R
183 _____ tane tent how _____ C
245 Bot gyf it _____ R. C

Ch. III.

287 Of grettare _____ R
320 _____ ilk dele _____ R
339 _____ Stok am _____ R
346 Modyre the fyrst bare the man _____ R
366 Hys nowthir _____ R
372 Of the _____ R. C
383 And infurmyd falsly _____ R
391 Wyth-owtyn wes mare fre _____ R
_____ wes mare _____ C
_____ wes ay mare _____ H

Ch. IV.

440 _____ quhare is _____ R
443 In brawnchys _____ R
481 _____ he Swn _____ R
485 _____ Swne _____ R
507 The makys _____ R
516 _____ quhethir to be _____ R
554 And be Lauch _____ R
568 That Erle _____ R
576 The Duchery _____ C. H
635 To tell I _____ R
690 To gadyryt _____ R
697 And in wpsete _____ R
701 _____ Saphat _____ R

714 Of Saphattis _____ R
727 _____ Ayre sall _____ R
745 _____ Teology _____ R

Ch. V.

790 _____ Upsedlyngtown _____ C
812 I that _____ R
815 That cald _____ R. C
855 _____ the Trinity Kirk _____ H
881 _____ thame made _____ R. C
_____ thaim he maid _____ H
891 Gyf Brows Kyng suld be _____ R
900 _____ welle thi Marchys _____ R
904 Bot yhe _____ R. C
917 _____ als fast _____ R
925 _____ wode wrath _____ R
957 _____ yhe sawe _____ R
977 _____ Barbor _____ H

Ch. VI.

1066 _____ dwelt furth _____ R
1087 _____ gert than _____ R
1114 _____ Menteythe _____ C
1126 Of Spows _____ R. C
1129 _____ John the Broyis _____ C
1149 _____ Schyr Wilyam _____ C
1172 _____ quham come _____ R
Of tha to tel now qwha coyme oure _____ C
1173 _____ in hys _____ R
1188 _____ Argile _____ C
_____ Ergyle _____ H
1268 _____ Drumfreys _____ C
1278 _____ Alexander Cwmyn _____ C
1279 _____ hir fadyr modyr fadyr wes _____ C

Ch. VII.

1330 The Erle _____ R
1347 _____ Yhowhad _____ R
1348 All he spendyt in manhade _____ R
1373 That bar crown of _____ R
1419 _____ Aynere _____ R
1456 _____ set noucht in _____ C. H

Ch. VIII.

1466 Alanys Wyf _____ R. C
Allan's Dochter _____ H
*which in this instance is more correct
than the others.*
1471 _____ Ballyol than wes _____ R
1486 That welle by hyr scho be sete _____ R
1489 _____ ilk day _____ R
1490 And wont _____ R
1496 _____ delt til _____ R
_____ delt to _____ C
1514 _____ Dundè for thai _____ R

Ch. IX.

1527 _____ the Natyvytè _____ R
1544 _____ als fast _____ R

Ch. X.

1563 Of Robert _____ R
1565 Qwhen he _____ R. C
1633 That bath Lettyr _____ R

1637 ————— gyve all Band *R*
 1648 Dane ————— *C*
 1652 ————— he hatyt was *C*
 1660 ————— hym awnsware *R*
 1662, 1663, 1665 — Franche ————— *C*
This is an approach to modern spelling.
 1722 ————— ilk dele *R*

Ch. XI.

1768 ————— eschewe *C*
 1775 ————— brethe *C*
 1776 ————— wrethe *C*
 1786 ————— as hym thought *C*
 1812 Fast thrang the ————— *R*
 1815 The Inglis thare ————— *R*
 1816 Håle the ————— *R*
 1822 He sparyd ————— *R*
 1826 ————— tuk hym fra *R*
 1911 — Cwmynya and all ————— *R. C*
 1913 ————— had rycht swá *R. C*
 1911 The Cumyns and othir Lords forthi
 Had thir Lords at gret Invy
 And either part wes uthirs Fá
 Thus wes the Realme devidit in twá. *H*

Ch. XIII.

2013 Wilyam Walas ————— *C*
 William Wallace ————— *H*
*Here we may observe the progressive
 modernising of the name.*
 2080 ————— bruschit ————— *C*
 2086 ————— Luff-tennande *C*
 2114 ————— be Throt ————— *R*
 2119 ————— Inglis men ware *R*
 2123 ————— hand
 Againe thair Inemies to stand
 He was stout ————— *H*
 2138 — gert be put ow't with ————— *R*
 — gert put out withe ————— *C*
 2166 — Karssyngame wes at ————— *R*
 2188 ————— Yoyl ————— *C*
 2189 — Alladyrdale ————— *R*
 Annandirdaill ————— *H*

Ch. XV.

2234 ————— as Men of ————— *R*
 2249 ————— farraly ————— *C*
 2251 ————— thyrlyl ————— *R*
 2284 Dewidit ————— *C*
 2298 ————— hand
 Forthy he past his way in France
 And left them with all governance
 But while he wes out of the Land
 All misfur into thair hand
 Till thai send for him again
 And gat him hame with meikle paine
 Of his gud Deeds and his manheid
 Gret Gests and Sangs are maid, &c. *H*
*The transcriber thought that Wallays's
 expedition to France, unknown, as
 there is reason to believe, to every
 writer now extant, prior to Blind
 Harry, was too good a story not to*

*be inserted. However, it is pretty
 certain that he could not remain in
 Scotland, and France was as likely
 a place as any for his retreat. See
 VIII. 2455.*

2348 ————— Falow in Fere *R. H*
 2350, 2351, 2352, 2353 wanting in *C*.

2376 In this ————— *R. C*
 2380 Be this Pápe ————— *R. C. H*
 2396 ————— ilk dele *R*
 2402 ————— Inglanð eftyrwart *R*

Ch. XVI.

2491 And sek ————— *R*
 2525 ————— dusche for dusch *C*
 2526 ————— rusche *C*
 2528 ————— Polakys on hycht *R*
 2538 ————— Fáys dyscumfyt *R*
 2539 ————— that swne ————— *R*
 2541 ————— to seych all ————— *R*
 2565 Set ————— *R*
 2601 ————— knyt apertly ————— *R*
 ————— knitt thaim sarrely *H*
 2603 Syne semblit with ————— *H*
 2607 ————— dufche for dusche *C*
 2608 ————— rusche *C*
 2635 ————— sewin ————— *C*
 2656 ————— wyth othir past *R. H*

Ch. XVII.

2676 ————— mád then *R*
 2682 ————— Lowchyndork ————— *R*
 2684 ————— he North ————— *R*
 2693 ————— mon pay *R*
 2694 ————— ilk day *R*

Ch. XVIII.

2727 ————— Pasche ————— *C*
 2732 Na it was in his habandoune *H*
 2789 ————— Land that thayne ————— *R*
 2792 ————— spak faythful ————— *R*
 2800 ————— - wryttyne are *R*
 2812 wanting entirely in *R*
 2831 ————— lyf bot gyve ————— *R. C*
 2853 ————— til Innys ————— *R*
 2870 And send ————— *R*
 2878 ————— hym to fare *R*
 2887 ————— held Swá ————— *R*
 2894 ————— behovyd than byde ————— *R*
 2899 ————— full thai ————— *R*
 2911 ————— eschápit ————— *C*
 2920 ————— wyth meny chere *R*
 2930 ————— tyme the Story *R*

Ch. XIX.

2946 Langare thai wald ————— *R*
 2959 Quhat that ————— *R*

Ch. XX.

2965 ————— fifty ————— *C*

Ch. XXII.

3022 ————— ilk dele *R*
 3050 ————— sic a filly in his Stud *C*
 3060 ————— be anoyntid ————— *C*

Ch. XXIII.

- 3081 The Kyng ————— R
 3083 Of mare ————— R
 3086 ——— Buk quhare men ——— R
 3115 ——— quhare the Kyng ——— R

Ch. XXIV.

- 3127 ——— hundyr yhere thretty — R
 3129 ——— Brws that his ——— R
 3145 And all ——— R
 3159 — nest that that ——— R. C
 — nixt Compt that evir that — H
 3179 — Dryver ——— H
 3238 ——— was til derrare R
 To the Kyng he was derrare C
 Than others he wes till him deirar H
 3245 ——— bydding alsá ——— R
 3246 ——— Alandonane ——— C
 ——— Glandovan ——— H
 3256 ——— ware he wychtly R
 3257 As ouretuk ——— R
 3261 Hey on Elandonane ——— R
 3267 ——— noucht call R
 3305 ——— Dowglas that tyme — R. C
 ——— Douglas that that time — H
 3317 ——— he gyve ——— R

Ch. XXV.

- 3329 Made Confederatyown ——— R
 3347 ——— venows ——— R
 3348 ——— destroyid in wyk tresown R

Ch. XXVI.

- 3362 Twa and ——— R
 3373 ——— all that thai ware R. C
 ——— all that thair were H
 3391 ——— and the Státis thare R
 3394 Lang wald noucht in it byddand be R
 They trowit that lang thai wald nocht
 be
 Bydand in it, yet nevirtheles
 To land thai come all that thair wes
 And restit them ——— H
*Whether this is genuine or not, it is
 better grammar than R and C.*
 3397 Arestyd ——— R
 3408 In heythyng tak a Bewmonde her C
 In hething tak a Henhald heir
 For Henhalds with them wageors wer
 For thy dispysit thai them the mair
 And for thai few were & thai mony H
*The people of Henault were the Swiss
 of those days [Barb. p. 224, l. 19],
 and it is probable, though I do not
 recollect any other authority for it,
 that Balliol had some of them in his
 small army.*
 3434 ——— men in-til a Brá C
 3439 ——— for Breid and Alle C
 3440 And ete and drank ——— C
 3452 ——— oftymys ——— C
 3499 ——— thare-by R
 3505 That the Bewmonde and Stamfurde C

- 3509 That had thai had to flee layseir
 Thai had been discomfytet thair H
 3523 ——— Brys ——— R
 ——— Bruss ——— H
 3550 Qwhen sal ——— R
 3553 ——— this Goddis ——— R
 3581 ——— Lawndyrkyn ——— R
 ——— Londorkyne ——— H
 ——— Lambirkin *Sc. Chr. V. II. p. 306*
 3583 Swne towart ——— R
 3593 ——— and Bertisse C
 To make them Barres and Brettys H
 3595 Swne sawe ——— R
 3635 ——— Fothirk ——— C. H
 3649 ——— thair
 Honorit báith with less & mair
 And Dene William of Dalgernow
 That tyme Abbot of Kelsou
 Wes his Techor all this tyme
 Keepit in a Castell syne
 That stands into Normandy
 Castell Galliard callit suthly
 That ilk yeir James Bene H

- 3687 ——— that of ——— R
 3717 ——— in a trenwtyng R
 ——— in a tranoynting H
 3784 And turnyd hym wyth hym in hy R. C
 3781 ——— fechtand alláne
 Thai shot on him & hes him táne
 In thair arms & he in hy
 Turnit him about swiftly
 For to luke about his awne men H
 3789 And magre ——— C. H

Ch. XXVII.

- 3791 ——— hundyr yhere thretty — R
 3803 ——— say that ——— R
 3812 ——— fel
 And for that newyngis befor day
 That yhe ——— C
 3813 For of that month forouth May H
 3863 ——— Entysement C. H
 3867 ——— fell have ——— R
 3878 ——— hangand be R
 3898 That of Det ——— R. C
 3909, 3910 wanting in R. C. and supplied
 from H.
 3918 Bot thai couth ——— R
 3936 ——— Petè helde thare ——— C
 3938 Sawsyd war mony ——— C
 3949 And til his ——— R
 3957 Hallely down ——— C
 4017 ——— Castelle Kyldrumy R
 4018 Wes that Dame ——— R
 4021 ——— Wrqwarde ——— R
 4028 ——— owt of ——— R

Ch. XXVIII.

- 4039 ——— the Pápys Benet consent R
 4094 And be-come ——— R
 4102 ——— liffyng for til haf C. H
 4110 ——— Dwnhame ——— C

5197 ——— ostays ——— C
 As men usis oftsyse to ryn H
 5208 ——— achows ——— R
 5210 ——— all til hard ——— R. C
 ——— all too hard ——— H
 5224 ——— Trwnsowne left thare — R. H
 5243 ——— wald ná thyng R
 5253 ——— thrid day C
 5258 ——— thryn C
 5285 The Herratis ——— C
 5287 ——— half war to ——— R
 5290 ——— alleris ——— C. H
 5302 And that ——— R

Ch. XXXVI.

is not marked as a Chapter in C.

5344 ——— fast athir sycht R
 5348 ——— Folk wes slayne wes he C
 5356 ——— p^{an}yane ——— C
 5385 ——— as noucht ——— R. C
 5401 ——— Myttane ——— H
 5409 ——— slayne Rolland R
 5414 ——— owre swylk ——— R
 5481 For Thranes ——— H

Ch. XXXVII.

Rub. 2 ——— owere ——— R
 5449 The Stewart than of ——— R
 5456 For to sege ——— R
 5457 ——— Rose ——— C
 5460 ——— gud of ——— R
 5463 Schyre Keth of Galstown R
 5473 ——— he it yhauld R
 5492 ——— mycht thare away R
 5505 ——— Kne C
 5506 ——— nevyr the qwhethyr he R
 5513 ——— Cours thre R
 5517 ——— Esclippis ——— C
and so in 5522 and 5524.

5525 ——— rynnys nere R. C. H
 5532 And the Swne ——— R
 5537 ——— and thai syne R
 5540 ——— lewyd all dry R
 5543 ——— mást Defawt thai ——— R
 5545 ——— Wchtyre ——— R
Ughtreth in Fædera V. V. p. 178.
 5558 ——— kest down R
 5560 ——— layche to the ——— R
 5573 ——— and Barnys ——— C
 5574 And Women ——— C
 5590 ——— ilk day R
 5592 ——— Keythe ——— C
 5620 Brok the ——— R
 5626 ——— qwhile restyd ——— R
 5633 ——— Roxburch báthe alsuá R
 5642 ——— dyde here R

Ch. XXXVIII.

5654 ——— of Towrys
 That of Edinburgh a Burges wes

And Aldirman of it that tyme wes
 He purvayit ——— H
*v. Boeth Hist. f. 334 a., which seems
 here improved upon. The list of
 the chief magistrates of Edinburgh
 does not go so far back.*

5667 ——— Incheket ——— R
 5695 Ane Colis Crelis ware R
 A payr of Coil Crelis ware C
 And ane of thaim tuke Creills bare H
 5697 ——— Barel ferreis ——— C
 5705 That cowart ——— R
 5727 As herd ——— R
 5736 Sum fiede ——— R
 5760 Bot ——— R. C
 5783 ——— on Marche ——— R
 5844 ——— Souythhamton C
 5849 Nevyre the qwbethir thare R
 5857 ——— abawndown welle ——— R
 5862 ——— mony joly ——— R
 5885 Hafand E to this ——— C
 5892 ——— Kyng Dáwy ——— R
 5916 ——— ilk dele R
 5922 Of ale ——— R

Ch. XXXIX.

5970 ——— mást fors than ——— R
 5980 ——— the Rose ——— C
 6008 Boyd Fowlartown ——— R
 6012 ——— Mawtelent C
 6016 ——— ordanyd hade R
 6048 ——— warly hym ——— R

Ch. XL.

6064 And foure and ——— C
 6071 ——— thame for to ——— R
 6081 *and 6082 are wanting in C. and E.*
 6082 ——— in-til Ingland R
 ——— in-till his Land EE

6088 ——— frely ——— C
 ——— fairly ——— H
 6108 ——— owrtyrwys of suddanly R
 6122 ——— Elhok ——— C
 6130 ——— Hartis soyne C
 6158 Thai say that ——— R
 6171 Syne eftyr swne thai passyd syne R
 6195 Wyst rycht ——— R. C
 6226 ——— Graham ——— H
 6238 Than his Hors that thai had slayne R
 Than his horse that he had slayn C. E
 Sá fell it thai his Hors hes slaine EE
 Sá fell it at his Horse wes slaine H
 6272 ——— Wigtown C
 6276 Bot thai that deyde in Forray R
 6285 ——— few left ——— R
 6286 ——— kepe Land R
 6307 And very mony Scottis men
 Held stoutly thair Boundis then EE
*These two lines are nearly the same
 in H.*

- 6309 — the fele qwhile — R
 Bot the fellone snybbis thai had
 Maid thair Herts to be rad
 Sá that thai durst nocht take on hand
 Agane the gret Routs to fecht or
 stand H
 6316 — thare ways ar — C
 6320 — couth thai R
 6340 — trewe of — R

Ch. XLII.

- 6460 Thai put than to perylis sere R
 6467 Thomas — H
 6481 — Wallas Towre H
and so in l. 6491.
 6490 Sum til — R
 6501 — Frawns frá — R
 6518 — tretvd it fyrst — R
 6524, 6525, 6526, 6527 *wanting in C.*
 6535 — wenge on — R
 6550 — slely has thay — R
 6564 And his Swn the Banere of Dowglas R
 6566 — til his — R
 6587 — Turnbuyl — C
 6591 — til Scottis — R
 6595 — Macdowalle C
 6596 — tretvd that — R
 6598 — Scottis Fay R
 6601 — and of Gallway R
 6603 Hog — C
 Rogerus Sc. Chr. V. II. p. 156.
 6628 — of that Kynryk R
 6636 — Ressel held he R

Ch. XLIII.

- 6828 — sext of oure — R. C
 6847 — Mareschael — C
 6902 — fellowly R
 6916 And that the payment eftyr were R
 And eftyr the payment payit were C
 6933, 6934, 6935 *wanting in C.*
 6949 — sturdy contenyng C
 — stout governing H
 6959 — of Ryalte wald — R
 6963 — Mewros — C

Ch. XLIV.

- Rub. 1 — tyl Jak — R
 2 — the Palyartis was C
 6974 — thame fullyly R
 6987 — drope wyth-in R
 6995 — God welle — R
 7007 to 7010 *wanting in C.*
 7021 — til Kyng — R
 7029 — Dawy alsá — R
 7040 Be hym — R. C

Ch. XLV.

- Rub. 2 Thare tuk — R
 7056 — tyme deit — R
 7075 Blythly pas the — R
 7090 — he pas onone R

- 7098 All Glaskone — R
 7100 He and all — R. C
 7107 — Duchery — C
 7109 The Tol of — C
 7114 — Gold Mylyowis thre R
 7121 — Airis be R
 7131 — the sex for-thi R
 7163 Til Schir Waltyr Mayhone a Knycht C
 7171 — all the laif than — C
 7184 — Rychardis — C
 7190 In that — R
 7204 — gert had felonely R
 7214 — and dowyn was R
 — and delwyn he was C

*Various Readings in the
 Ninth Book.*

- ProL. 3 — suá Fyne R
 4 — Hendyne C
 23 — can werthe memore C
 36 — cumbris mony — R
 37 — Eylde my Mastres — C
*The Contents of Ch. xix. and xx. are
 transposed, and those of xi. and
 xxiii. are wanting in R. and C.*

Ch. I.

*5 and 6 are transposed, except the first
 words of each in R. C. They stand
 right in EE.*

- 20 — strentht astmalyt was R
 24 — that tyl hym — R. C
 — that him — E
 36 — noucht endyt — R
 43 — thai quhile thá — R
 44 — thai tressit fast R
 59 That ilke — R

Ch. II.

- 76 — duelland then R
 — the West Marche — C
 85 — Catale thai gat — R. C
 That he of Cattal — H
 104 — lovyd God — R
 112 — come rycht — R
 Gordon war richt wounddit fare C
 Gordoun come háme than with his
 pray H

- 143 — that of fute — R
 165 — Marchis fel R

Ch. III.

- 185 — Penreth — H
 223 — thaim drownyd — R

Ch. IV.

- Rub. 1 — Longcastelle Duk R
 231 — foure and áne R
 237 — Loncastel — C
 238 — yheris tuk R
 242 — barganyng C
 246 — stroyid the grownd — R

266 Til Haly	R. C	792	gret folk that	R
And intill Haly	H	802	thought thai that	R
271 All the	R. C	822 Thare frá		R
And all the	H	847 Cuscheis	C. H	
273		875 Behaldand		R
Plesandis	R	878 He bowtyt up	C	
Pleyssans	C	945 Ware alsá fele as		R
Presents	H			
Ch. V.		Ch. IX.		
309 Fethirstanhawche	C	984 reprove		R
340 Berwik	C	1069 And he wes		R
348				
noucht amayle	R			
378 wp at the	R			
383 Conyngame	C			
Ch. VI.		Ch. X.		
is not a distinct Chapter in		is not marked as a distinct Chapter in		
453 Til the Castelle	R	R., the Rubric is therefore taken		
455 And of	R	from C.		
Almeralle	C	1091 A thousand thre hundyr and nynti		
and so in l. 502.		yher		
461 foure that Baneris	R	Frá the byrthe of oure Lorde dere		
four at Baneris	C	The secunde Robert	C	
463 Leithe	C	1107 wanting.	R. C	
472 A-pon Marchis	R	1101-1120 wanting in C., and instead of		
477 Cornwaille	C	them		
515 the Gud that	R	Al thus yhaulde he wyth honoure		
518 From this to the end of the Chap. only		His Spirit til his Creature		
20 lines in EE.		Swá in Scoyne his Body lyis		
522 Be thá twa Lordis and honorably	R	His Saule in joy of Paradyasse		
E. as well as C. has it as printed.		This Kyng his Realme governyt weil		
539 Dane	C	And fre it helde ilka deil		
Dom	E	1121 And left it fre eftyr his decesse		
546 on Se	R	1122 Qwhen our gud Lord sá endit was		
571 on ilk syde	R	1123 Of Scotland was ná fut of land, &c.		
586 Anournyt	C	EE also wants the Queen's coronation, and some other lines. Many		
Anornyt	E	leaves are here wanting in	E	
588 Pheralis	C	1130 Wyatoure	C	
Phibbys	E	1138 And by thá he rychit mony		
593 a-raye fayre	R. C	Qwhen thus our Leg Lord was dede		
aray a fair	E	The secunde Robert, in-til his stede		
596 All was wyth	C. E	His eldest Son, the thride Robert		
601 A Nauet of	R	Next hym succedit eftyrwart		
An Neware of	C	The Lyndissay that yhere Schir		
An Ewar	E	Dáwy	C	
607, 608 wanting	E	so that lines 1138 to 1193, inclusive,		
After line 586 this Chap. contains only		are wanting in	C	
two lines in EE.				
Ch. VII.		Ch. XI.		
Rub. 1 Rycharde of	R	1203 the Lord		R
683 brynt of Suburbys	R	1208 that Mone that		R
684 Barres	C. H	1211 ane gane othir		R
686 The wysast that	R	1223 thar-at than mony		R
fortissimum, Sc. Chr. V. II. p. 403.		thar than mony	C	
693 slayne our táne	R	1231 on Hors	R	
slaine & táne	H	1256 lawi th he	C	
693 to 696 wanting.	C	1258 all wyth manful	R	
		als wyth manful	C	
Ch. VIII.		Ch. XII.		
736 Drochda	C	1303 The thryd day		C
772 Gud thai	R	1319 Of the yhere the fyrst Entrè		
777 Low ^{ch} hyane	R	Febryhere the neyst of thá		
		So Febryhere be this Numa		R

- 1335 Wes Anton wes bāth _____ *R*
 1385 _____ the thrid dry *C*
 Ch. XIII.
 1455 _____ Ameas *C*
 A. nyas. *Knyghton, col. 2739, now*
 Amiens.
 Ch. XIV.
 1539 _____ Katenes _____ *C*
 1575 The Sterap lethir _____ *R. C*
 1600 _____ and his alsuá *R*
 1603 _____ to-giddy war *R*
 Ch. XVI.
 1639 to 1642 wanting in *C.*
 1655 that quhen his _____ *R. C*
 Ch. XVII.
 1677 to 1680 wanting in *C. and E.*
 Some leaves wanting at this place in
 Manuscript E.
 1690 _____ báthe moythe and made *C*
 1724 That all _____ *R*
 Ch. XVIII.
 Rub. 2 _____ and Redres *R*
 1729 In Marche _____ *C*
 Both are right : the meeting was in the
 month of March.
 Ch. XIX.
 1811 The Lordis _____ *R*
 1841 _____ hym of counsale _____ *R*
 Ch. XX.
 1920 _____ couth noch compris *R*
 1985 _____ of Governans *R*
 1986* _____ the Lawys *R*
 1985 Bot seldyn King berand Crown *R*
 1986 _____ Abbote be _____ *R*
 2004* _____ ony thing that _____ *R*
 Ch. XXI.
 2072 Tyll he _____ *R. C*
 2091 _____ wes of _____ *R*
 2117 _____ he lovit wele *R*
 Ch. XXII.
 2162 That lovit his _____ *R*
 2185 _____ dowand _____ *R*
 Ch. XXIII.
 Rub. 2 And of quhou _____ *R*
 2216 The Annuntiatiowne _____ *R*
 2228 A ssembly persone _____ *R*
- 2256 _____ the powere sone *R*
 2283 _____ eftyr a set day *R*
 2286 Kest that _____ *R*
 2300 _____ he wald thare-to *R*
 2325 _____ Douglas Archebald *R*
 2336 _____ herd spek the Ynglis men *R*
 2366 _____ behovit to be *R*
 2367 _____ accusit be thir _____ *R*
 2381 That gert yon Lym to be ryght sá
 Suá mony falle the gamyn to gá
 And suá it hapynnyt that Dede done
 That sudanely thareeftyr and sone
 Schire Malcom _____ *R*
 2410 _____ of lauchful báith _____ *R*
 Ch. XXIV.
 2483 _____ nocht for Presowne *R*
 2564 _____ duelland thare *R*
 Ch. XXV.
 2606 *is the last line in the Cotton MS.*
 2629 _____ gud gentyl _____ *R*
 2640 _____ Edinburgh and Schyre Davy
 borne _____ *R*
 2703 Than ordanyt _____ *R*
 Ch. XXVI.
 2734 Syne that wes his Fadris ware done *R*
 2763 _____ a ssembly fair _____ *R*
 2765 _____ fair plesand _____ *R*
 2803 Husbandis holl that _____ *R*
 Ch. XXVII.
 2849 _____ of had _____ *R*
 2852 _____ held and _____ *R*
 2859 _____ and fulfillyt _____ *R*
 2877 _____ all poynt ilke _____ *R*
 2880 He wan _____ *R*
 2883 _____ Emys Sonys swá _____ *R*
 2928 _____ gret Place *R*
 2983 Quhen Elect _____ *R*
 3208 _____ ye hard _____ *R*
 3220 Slane to Johne _____ *R*
 3234 Gabill ya yow lightly *EE*
 Either both are corruptions, or it is a
 cant expression now unknown.
 3237 _____ haif Enpresowne *R*
 3259 In Armis _____ *R*
 3276 _____ to sell that _____ *R*
 3290 _____ Will thar of _____ *R*
 _____ Will or ellis _____ *EE*
 3291 Renowvyt _____ *R*

ADDITIONAL VARIOUS READINGS

FROM MSS. NOT REFERRED TO BY MACPHERSON.

Prologue.

77 Now as	<i>E</i>
80 Wilfully my det	<i>E</i>
94 Lummondie	<i>E</i>
120 Scottie and Inglis	<i>E</i>
126 The help besek I of	<i>E</i>
127 That spanys	<i>E</i>

Book I.

4 dite now	<i>E</i>
17 sall comittabill be	<i>E</i>
24 alleris salvatione	<i>E, L</i>
80 As accordand Corneyleis sayis	<i>E</i>
59 angellis stature	<i>E</i>
82-84 wanting, and instead has—	
Quhair of Kiff wes maid and kid	<i>L</i>
111, 112 wanting	<i>E</i>
125, 126 transposed	<i>L</i>
130 To nwrice	<i>E</i>
For 143-145 has—	
Syne brekis out and at the stound	<i>L</i>
179-184 wanting	<i>L</i>
For 212-214 has—	
Hirdis to herbry that lay thairout	<i>L</i>
336 And Brois	<i>E</i>
367, 368 wanting	<i>L</i>
368 bak and banys al to fruschit	<i>E</i>
383, 384 wanting	<i>L</i>
399-402 wanting	<i>L</i>
400 Oure hill	<i>E</i>
510 Dercad	<i>L</i>
545, 546 transposed	<i>E</i>
553 wanting	<i>E</i>
After 554 has—	
Streband till the oceane seye	<i>E</i>
555 Emlat	<i>E</i>
570 The ilis Krys	<i>E</i>
628 [We mon] beseik forgyfnes	<i>St. A</i>
645 Cuntre and thare	<i>St. A</i>
670 crannys	<i>St. A</i>
706-707 transposed	<i>St. A</i>

741, 742 inserted after 743 and 744	<i>E</i>
751-753 wanting	<i>St. A</i>
After 754 has—	
Is in that land for-owtyn faill	<i>St. A</i>
756 Baith of fassoun and of fors	<i>St. A</i>
798 Bot sic hornys	<i>St. A</i>
873, 874 wanting	<i>E</i>
875, 876 transposed	<i>E</i>
878 membrochtis mycht	<i>E, St. A</i>
967 moving springis	<i>E, St. A</i>
971 gadnilus	<i>E</i>
1150 syne Coartane	<i>E</i>
1206-1209 wanting	<i>E</i>
1217-1218 transposed	<i>St. A</i>
1282 rywere oure all	<i>St. A</i>
1324 is Brebane	<i>E</i>
1332 and Foretane	<i>E</i>
1346 distrenyed be	<i>E</i>
1379 regnand is langage	<i>E</i>

Book II.

133 Fra quham the Archeden	<i>E</i>
Of quhame	<i>St. A</i>
180 And vij als	<i>E</i>
264 in to storeis auld	<i>E</i>
310 movit mare	<i>E</i>
416 fore tyll amend	<i>St. A</i>
After 416 are inserted—	
That he mycht anys his sone se	
Ore of this world that he wald dee	<i>St. A</i>
445 Dame metra	<i>E</i>
515 In to the Kirk	<i>E</i>
511 Bot throw	<i>St. A</i>
542 thame yude	<i>St. A</i>
548 of ladeis and	<i>St. A</i>
575 wanting	<i>St. A</i>
After 577 has—	
Bylis and othir fylthis seyre	
That was grewis on seyre manere	<i>St. A</i>
716 Of case he deit rycht subitane	<i>E</i>

- 718 ————— in hallowit ————— *E*
 725 War Scottis wild —————
 735 ————— as Scottis vile ————— *E*
 794 Ireschery for Ireland ————— *E*
 825 Quhen passyd ware twa hundyre
 yeire ————— *St. A*
 832 ————— hundyre yeire *St. A*
 967 ————— twa hundyre *St. A*
 970 ————— the modyre of ————— *St. A*
 1288 ————— had company *E*
 1351-1354 *wanting* ————— *E*
 1356-1358 *wanting, and instead has—*
 That barne gat in chamer play *E*
 1366-1398 *wanting, and instead has—* *E*
 To ger al erd him tribute pay
 Or ellis he suld thaim fast assail
 With batel; and send to Sithy haill
 A message, and bad thai suld til him
 draw
 And becum his men in law.
 Thai ansuered him apoun this wise
 That schame wes til a King to ris
 Again thair simplenes, and als downtus
 The were is, and perrilus.
 Of this for to mak schort our tale,
 Versozes discumfit in batale
 Wes, and al his chevalry
 Thai chassit awai halely
 And tharfor rednes fle and fast
 His folkis fra danger at the last
 Wan; bot the Sitikis with thair power
 Had wastit al the land with were *E*
 1404-1407 *wanting, and has—*
 And of thaim tribut gat xv yere
 And thair baid til thair wiffes thaim
 kend *E*

Book III.

- 8 And oure the tempel chosin wes *E*
 53-56 *wanting, and has—*
 Thai thoct thame in a fellone fray
 And wyst na thyng quhat thai suld
 say *St. A*
 77 ————— Incabitis ————— *E*
 109 ————— men of were *E*
 117 A man that ————— *E*
 118 ————— quham evyr ————— *E*
 345 Sa fast that he mycht haldin be,
 Sa that his faes mycht have pouste *E*
 353 ————— hart sennonys ————— *E*
 369 ————— this hure ————— *E*
 370 Scho gowlyt ————— *E*
 419-422 *wanting* ————— *E*
 430 War sevin of ————— *E*
 441 ————— depe presonn ————— *E*
 487 ————— Trojanis that Troe ————— *E*
 561 ————— Trownevant ————— *E*
 613 ————— Ekawnt ————— *E*

- 649 His gudame ————— *E*
 653 Contenis ix hundreth and xl yere *E*
 667 ————— xliij yere ————— *E*
 671-672 *wanting* ————— *St. A*
 702 ————— Achas ————— *St. A*
 713 ————— and sewintane *E*
 775, 776 *transposed* ————— *E, St. A*
 807 Fra Ortes ————— *St. A*
 820 ————— that Circus *St. A*
 878 ————— laif abyde *St. A*
 1008, 1009 *transposed* ————— *E*
 1065 ————— Erth ————— *E*
 1083 ————— Quicunque *E*
 1122 ————— syne *E*
 1138 ————— Altire-Syra ————— *E*

Book IV.

- 4 ————— regnand was ————— *E*
 73 ————— thre and thretty *St. A*
 After 118 inserted in capitals —
 Quarta setas ————— *E*
 124 ————— thre sköyre ————— *St. A*
 158 *wanting, and has—*
 A hundir fully and fourty yere
 The sewinty clerkis sais oure
 Foure hundreth yere foure score
 and foure *St. A, E*
 276, 277 *transposed* ————— *St. A*
 446 Scho buskit hir rycht prevaly ————— *E*
 610 Foure thousand ————— *St. A*
 655 Twa hundyre thousand ————— *St. A*
 667 Foure hunder wynter xvij yere and
 sevin *E*
 747, 748 *wanting* ————— *E*
 993, 994 *transposed* ————— *E*
 1087, 1088 *transposed* ————— *St. A*
 1093 ————— fourty *E*
 1139† to 1144† *wanting* ————— *E*
 1190 ————— wes God of ————— *E*
 1243, 1244 *wanting* ————— *St. A*
 1477 ————— Scipio ————— *E*
 1484 In the moneth of Januere ————— *St. A*
 1486 ————— of Alpyne ————— *E*
 1494, 1495 *wanting* ————— *E*
 1531 Thre thousand ————— *E*
 1577 ————— Nynyus *St. A*
 1701 Thre hundyr ————— *E*
 After 1772 are inserted—
 And wyth thingis that mycht avail
 Thame to help in that bataill *E*
 1793 *wanting, and has instead—*
 The south that tyme inhabid ————— *E*
 1867 Thre thousand ————— *E*
 1933-1934 *transposed* ————— *St. A*
 1948 Mare derf than ony as ye se *E, St. A*
 1970 Remeid ————— *E*
 2053 ————— sixty ————— *E*
 2165 ————— thre regionis ————— *E, St. A*

175-2176 *transposed* ————— *E*
 2327 ————— fifty ————— *E*
 2375 Fourty ————— *E*
 2481-2484 *wanting* ————— *E*
 2504-2507 *wanting, and has—*
 Ceteis castellis and al townis *E*
 2653, 2654 *wanting, and has—*
 Or as scheip men bouchtis mais *E*
 To opin and to schaw their clais *E*
 2653 Or as chapmen buthis ————— *St. A*

Book V.

94-97 *wanting* ————— *E*
 107 ————— caram *E*
 199 And gang in Jerusalem agane *St. A, E*
 253 The xv dai ————— *E*
 263, 264 *wanting* ————— *E*
 314 *wanting* ————— *E*
 345 ————— in tyll Dalphyne he ————— *St. A*
 351 ————— in tyll Dalphyne als ————— *St. A*
 382 ————— Sanct Tybere *E*
 385 Sa lang he leiffit ————— *St. A*
 487, 488 *transposed* ————— *E*
 539 ————— play was scho never sade *St. A*
 After 628 are inserted—
 And that was borne befor the tyme
 And thus thai put till him the cryme. *E*
 761 That tyme Lynyus of Tuskane
 762 Kyng, borne and son of Esculane
 763 xi moneth and yeiris thre *St. A*
 After 834 are inserted 839, 840 *E*
 881-884 *wanting* ————— *E*
 921, 922 *transposed* ————— *E*
 928 And aucht moneth ————— *St. A*
 1096 *wanting* ————— *E*
 1263 Thre yere ————— *E*
 1377, 1378 *transposed* ————— *E*
 1392 Sax wolkis ————— *St. A*
 1500 *A new Chapter—* *St. A, E*
 How Pasche day was ordanyt to be
 Of the Sondays solempnite *St. A*
 Off Paip Pyus ye mai here
 Nixt followand in this Cheptere. *E*
 1629 ————— wist weill of Judas *St. A*
 1638 *A new Chapter—*
 Off a madyn was maid abbot
 And was diffamyt throw a trate *St. A*
 1642 And thretty ————— *St. A*
 1663-1664 *wanting* ————— *St. A*
 1666, 1667 *wanting, and instead has—*
 That for the faith ware geldyt swa
 As haly Kyrk can memor ma
 Thyr thre conversyt togyddyre ay
 And had repaire tyll ane abbay. *St. A*
 1671, 1672 *transposed* ————— *E*
 1678 That Malycia was callyt to name *St. A*

After 1710 a new Chapter—

Off syndry papis in thare lyf
 And seyr empyouris successyve *St. A*
 1711 *written in red* ————— *E*
 1719, 1720 *transposed* ————— *E*
 1801, 1802 *wanting* ————— *E*
 1824 And days foure for owtyne were *St. A*

Chapter ix. : Title—

Of the fyrst emperour that take
 Crystyndome, as tellis the buke. *St. A*
 1919, 1920 *transposed* ————— *St. A*
 After 2128 are inserted 2131-2134 *E*
 2157, 2158 *transposed* ————— *E*
 2237 And gert seik thame, nycht and day *E*
 2263 *written in red* ————— *E*
 2270 xii dais ————— *St. A, E*
 2295, 2296 *transposed* ————— *St. A*
 2313 Bernarde bolge ————— *St. A*

After 2322 a new Chapter—

Heire it tellis for quhat reasone
 Sanct Lowrence sufferyt passione. *St. A*
 2323 *written in red* ————— *E*
 2324 Syxt held that staite twa yeir ewyne *St. A*

After 2442 a new Chapter—

Off syndry papis and empyouris seire
 And of thar lif now may ye here. *St. A*

2443 *written in red* ————— *E*
 2479 *written in red* ————— *E*
 2533, 2534 *transposed* ————— *St. A, E*
 2613 *written in red* ————— *E*
 2631 ————— Bot Ethell *St. A*
 2659 *written in red* ————— *E*
 2663, 2664 *transposed* ————— *E*
 2668 And nixt hym Dernocho Nathyles *St. A*
 Dewirterach Natales *E*
 2676, 2677 *transposed* ————— *St. A*
 2749, 2750 *transposed* ————— *E*
 2958, 2959 *wanting* ————— *E*
 2973-2981 *wanting* ————— *E*
 3027 *written in red* ————— *E*
 3179 *written in red* ————— *E*
 3251 ————— callis it Clidis wall ————— *St. A*
 3251 ————— Thrill wal ————— *E*
 3259 *written in red* ————— *E*

After 3290 a new Chapter—

Off the arratyke Arryus
 And of gude Athanasius. *St. A*
 3291 *written in red* ————— *E*

After 3324 a new Chapter—

How our lady gart a deid knyght sla
 Juliane the Apostata. *St. A*
 3325, 3326 *wanting* ————— *E*

557	Wynter seynty and thre	St. A
580	wanting	E
594	subtus	E
717	Sevin hunder	E
717, 718	transposed	St. A
726	Religiosus ibi vir abbas obiit —	St. A
726	Religiosus	E
784	fuit	St. A
811	arestis	St. A
812	juraque gerens	St. A
814	Forasii —	St. A
816	quousque —	St. A
846	et deca bis annis	St. A
848	Nati truncatur Symbol	E
1147-1150	wanting	St. A
1177, 1178	transposed	St. A
1272, 1273	wanting	St. A
1465-1467	wanting	E
1660, 1661	wanting and has—	
	And Kyng Duncane before he deit	
	This woman in a lande he feit	
	And gaif it hyre in herytage	
	Tyll hyre and hyrrys and hyr lynnage.	
		St. A
1758-1761	wanting	St. A
2307-2310	wanting	St. A, E

Book VII.

9, 10 wanting	_____	L
24 wanting	_____	L
28 wanting	_____	L
31, 32 wanting	_____	L
49, 50 wanting	_____	L
67, 68 wanting	_____	L
71-74 wanting	_____	L
85-88 wanting	_____	L
111-258 wanting	_____	L
279 Edward Edmond Cheldred	_____	L
317, 318 wanting	_____	L
345 wanting	_____	L
351 Edward and this Ethelbreid	— St.	A
355 And foundyt of Clwny the sel	St.	A
361 wanting	_____	L
364, 365 wanting, and has—		
Ben in the queir of Dunfermlyng		L
418-420 wanting, and has—		
And auctene fra the birth deir		L
425 And nynty yeire was regnand	St.	A
After 438 a new Chapter with this title—		
How a knyght that was full auld		
Saide of the gude quheyne dame		
Maulde.		St. A
455-458 wanting, and has—		
The Archibischop of York with solempnite		
Crounit dame Malde that lady fre.		L

463-466 wanting, and has—	
Off the land, than ane auld Knight	
said he	L
475, 476 wanting	L
481-483 wanting, and has—	
Thair wes a traitour in the tabill set	L
489, 490 transposed	L
493, 494 wanting	L
499, 500 wanting	L
535-538 wanting	L
715-718 wanting	L
737-740 wanting	L
763-765 wanting, and has—	
This Henry ordanit theirs to be	L
769-772 wanting	L
777-782 wanting, and has—	
A tour in Italy throu that cais	
Wes removit quhair it foundit wes.	L
885-888 wanting	St. A, L
903, 904 wanting	L
911, 912 wanting	L
979-982 wanting, and has—	
Nixt quhile wes William Swerd	
Robert Curtose son in erd.	L
995, 996 wanting	L
1129, 1130 wanting	L
After 1235 are added—	
And sum says sa did he Carame	
One Tweyd in tyll Sanct Cuthbert's	
nayme.	St. A
1339-1341 wanting, and has—	
The archibischop of corrupt and charge	L
1351-1354 wanting, and has—	
His ministeris put in his chalis thair	
Venemous poysnyng but mair.	L
1436-1438 wanting, and has—	
In the auld kirk lyis with honour	L
1472-1492 wanting, and has—	
A thousand a hundreth sixty & thre	
Schir Arnald the bischop than deit he	
And sone efter he wes deid	
Richert bischop wes in his steid.	L
1510-1514 wanting, and has—	
In Dunfermulyng thai couth him lay	L
2664, 2665 transposed	E
2811, 2812 transposed	E
2899 And xxv wynter	E
2918-2924 wanting	L
3531 The xxvj day	E
3581, 3582 wanting	L
3599 Yemen pure ryche and knaif	St. A
Yong men pure	L
3600 of pyth ane	L
3609, 3610 wanting	L
3620 That led our land in law and leid	L
3620 lauche and le	St.
3621 sons of wyne and	
3623 Our gold turnit wes into leid	L
3626 That stad in greit perplexitie	L

*Book VIII.**Title of Chapter I. is—*

Off a message that ordanyt was
In till Norway for to pas.

8 wanting	St. A	E
86 wanting		L
89, 90 wanting		L
103 Of Kyngis blude	St. A	
114 ——— to ayre there lande	St. A	
115 ——— lyne forouth male	St. A	
119, 120 wanting		L
211 That can talk sampyll at othyr him by.	St. A, E	

Title of Chapter IV. is—

How Kyng Edward gaif fals sentens
Agane the Broys, but conscience.

470 wanting	St. A	
After 471 is inserted—		
That hallely than thai declare.	St. A	
498 Baith in custume law and write	St. A, E, L	
531, 532 transposed	St. A	
570-581 wanting		L
633-642 wanting		L
651 wanting		L
655, 658 wanting		L
705, 706 wanting		L
709, 710 wanting		L
729 wanting		L
732 wanting		L
782, 783 wanting		L
797-800 wanting		L
829, 830 wanting		L
851, 852 wanting		L
859, 860 wanting		L
871, 872 wanting		L
878, 879 wanting		L
901-908 wanting		L
929, 930 wanting		L
951-954 wanting		L
1071-1074 wanting		L
1247, 1248 wanting	St. A, E	
1282 ——— at Dunbleyne	St. A, E	
1373 That bair the croun of Scotland.	L	
1466 Allany's wif	St. A, E	
1477, 1478 wanting		L
1489, 1490 wanting		L
1501, 1502 wanting		L
1570 ——— lord of Balquhethir	L	
1643, 1644 wanting		L
1661-1666 wanting		L
1677, 1678 wanting		L
1681, 1682 wanting		L
1727, 1728 wanting		L

Title of Chapter IX. is—

How King Edward in Berwyk come
One Gude Fryday and slew all our
folkis doune.

St. A

1743, 1744 wanting		L
1755, 1756 wanting		L
1763-1768 wanting		L
1777, 1778 wanting		L
1813, 1814 wanting		L
1826, 1827 wanting		L
1836-1838 wanting, and has—		
Then cryit he flust, "Hald your hand."		L
1843-1850 wanting		L
1861, 1862 wanting		L
1864, 1865 wanting		L
2009, 2010 wanting		E
2047, 2048 wanting		L
2055, 2056 wanting		L
2059, 2060 wanting		L
2097, 2098 wanting		L
2175, 2176 wanting		L
2203-2206 wanting		L
2207, 2208 as in print	St. A, E	
2211, 2212 wanting		L
2215, 2216 as in print	St. A, E	
2277, 2278 wanting		L

After 2316 a new Chapter, titled—

How King Edward the tyrand
Plenyett to the Pape of Scotland.

St. A

2331, 2332 wanting		L
2337-2341 wanting, and has—		
That was betwene Frans and Scotland		
The trews to him war nocht lykand		
The grantit thaim to the King of France, for he		L
2393, 2394 wanting		L
After 2406 are inserted—		
And in King Robertis buke rycht weile		
It tellis efter how it was wone		
And castyn doune baith all and sum.		
	St. A	

2432-2444 wanting, and has—		
To have this realme in property		
His cure hale than set he		
But Goddis greit piete syne		
Lettit him of his flyne.		L
2458 wanting		E
2481, 2482 wanting		L
2525, 2526 wanting, and has—		
Than laid thai on rusche for rusche		
Mony dunt and mony dusche.		L
2607, 2608 wanting		L
2617, 2618 wanting		E
2637-2640 wanting	St. A, E	
2661, 2662 wanting		L
2677-2679 wanting		L
2693, 2694 wanting		L
2751, 2752 wanting		L
2941 A thousand		E

Title of Chapter XIX. is—

How Wyntoune him excusis fra wyte
And schawis of this how he can wryte.

St. A

2951, 2952 wanting	L	3369, 3370 wanting	L
2965 ——— fifty ——— St. A, E		3389, 3390 wanting	L
Chapter XXI. not a new Chapter.	St. A	3546-3548 wanting, and has—	
2993, 2994 wanting	L	Bot quhen the loup he saw sa ly.	L
2998-3000 wanting	L	3655-3658 wanting	L
3009, 3010 wanting	L	3661, 3662 wanting	L
3025 A thowsande and thre hundyre yeire		After 3710 a new Chapter, titled—	
3026 And xxvi to thai but weire.	St. A, E	How Schir Androw of Murray wes tane	
3034 Schir Hew Dispensair	L	That than of Scotland was wardane.	
3038-3040 wanting, and has—		St. A	
Syne demembrit men nicht thame se.	L	3755-3758 wanting	L
3049, 3050 wanting	L	3783, 3784 transposed	L
3053, 3054 wanting	L	3789 Mawgre his will	L
3059, 3060 wanting	L	3813 And for that neiving befor day	R
3111, 3112 wanting	L	3838 wanting	E
After 3112 a new Chapter, titled—		3840 wanting	E
Quhen gude Schir James of Dowglas In the Halyland can pas.	St. A	3881, 3882 wanting	L
Chapter XXIV. is titled—		3889, 3890 wanting	L
How the gude erle of Murray lede The centre and how that he was dreide.	St. A	3897-3900 wanting	L
3127 ——— twenty and nyn	L	3967-3970 wanting	L
3135-3142 wanting	E	3987, 3988 wanting	L
3159, 3160 wanting	L	4092, 4093 transposed	E
3166, 3167 wanting, and has—		4128 ——— noucht xv zeire	St. A
The schireff suld pay him schillings thre.	L	4128 Of old he was bot xv yere	E
After 3168 is inserted—		4137-4139 wanting	L
At the next chekker but delay.	L	Chapter XXIX. not a new Chapter in	E
3173-3182 wanting	St. A	4150 Thretty sex to thair cleir	L
After 3176 is inserted—		4197-4200 wanting, and has—	
And that allowit to be alsua.	E	Fra Sanct Johnestoun eft with men	
After 3177 is inserted—		Renewit wes that assege than.	L
Gret summondis than gart he ma.	E	4227, 4228 wanting, and has—	
3183 wanting	L	And caryit on thair with thair way.	L
3186, 3187 wanting, and has—		4235, 4236 wanting	St. A, E, L
He gert hing him or he stent.	L	4243, 4244 wanting	L
After 3210 is inserted—		4263-4333 torn out	E
There he persavit thar a man was That had done deidis of fellonis And he persavit of that man.	E	4285-4290 wanting, and has—	
3279 new Chapter—		Yit quhen at barnis thai wald spere	
And how the batell off Duplyne Come throu a wyckyt mannys tystyn.	St. A	Quhays men thai wer thai maid ansuer.	L
3284-3286 wanting, and has—		After 4300 new Chapter titled—	
Wes ane officiale of verteu.	L	How Robert Stewart at syn was King Faucht and was the fyrst maide relewying.	St. A
3298-3300 wanting, and has—		4341, 4342 wanting	L
Bot the officiale to espy he zeld.	L	4343 Thair the schireff wyth stanyis wes slane.	L
After 3363 is inserted—		4439, 4440 transposed thus—	
That haly sanct as I hard say.	E	And Lawrence sine of Prestoun That gude wes and of renoun.	L
After 3367 are inserted—		4461-4464 wanting	L
In halowit moldis and erdit sone The worthi gentill than but hone.	E	4523, 4524 wanting	L
		4527-4530 wanting, and has—	
		For nevir this fals word than The honour had levit the Scottis men.	L
		4579, 4580 wanting	L
		4603-4606 wanting, and has—	
		Thay passit agane to Dunnottter syne.	L

Chapter XXX. not a new Chapter in — *E*
4737-4744 wanting — *L*

Chapter XXXII. : title—

How King Edward of Wyndissore
Come to rewenge him wyth gret shore.
St. A

4821-4823 wanting, and has—

Thair thai passit with man and land. *L*

4957, 4958 transposed — *E*

4985, 4986 wanting — *L*

5037-5106 torn out — *E*

For 5047, 5048 reads—

Set in armis he deyt nocht

In armis grete prowes he wrocht. *L*

5063, 5064 wanting — *L*

5085 wanting —

After 5086 is inserted—

In tyll all hy than sped he. *St. A*

Chapter XXXV. : title—

How the gude erle of Derby
Justit of weire at Berwik manly.

St. A

5118 — of Gabard — *E*

5120 — young Robert — *St. A, E*

5131 Of Longcastel — *E*

5141 — it richt thair — *St. A, E*

5191 With plane scheldis — *St. A, E*

5198 — price and worschip — *St. A, E*

For 5273, 5274 reads—

And he as bourdand blythly

Ansuerd to that Knycht in hy. *E*

Chapter XXXVI. not a new Chapter in *E*

5741 wanting — *E*

5962, 5963 wanting — *E*

6081, 6082 wanting — *St. A, E*

Chapter XLI. : title—

How the weire fell throw Wyntoune
Fore the young lady of Cetoune.

St. A

6095, 6096 wanting — *L*

6277, 6278 wanting — *L*

6354 wanting — *L*

6406, 6407 transposed — *St. A, E*

6407, 6408 wanting — *L*

6415, 6416 wanting — *L*

6421, 6422 wanting — *L*

6433-6435 wanting — *L*

6439, 6440 wanting — *L*

After 6506 new Chapter, titled—

How the Balliote gaif up his rycht

To the King Edward of mycht. *St. A*

6524-6527 wanting — *St. A, E*

6528, 6529 wanting — *L*

6541-6548 wanting — *L*

After 6588 new Chapter, titled—

How Galoway was brocht to the pece

Throw the Dowglas or he wald ses.

St. A

6633, 6634 wanting — *L*

Chapter XLIII. wanting in — *E, L*

6833, 6834 wanting, and has—

Our say past with his vist anone *L*

6836 wanting — *L*

6855, 6856 wanting — *L*

6865, 6866 wanting — *L*

6883, 6884 transposed — *St. A, E*

6893 — Northumberland *St. A, E*

After 6893 are inserted—

And in that tym to be tretaude

And to se a gud fassoun. *St. A, E*

6933-6935 wanting — *St. A, E*

6953-6956 wanting — *L*

After 6966 adds—

He wald ryd oft in Ingland

With semilly court and weill farrand.

St. A

7007-3010 wanting — *E*

After 7044 adds—

He was chewailrous and worthi

For thi he schupe him hallely

On Godis fays to trawaile

And for that way he can him taile

Had he noucht beyn prewenit with
deid

That all hys folk maide will of reid

Deide lettit him of that purpos

O thow fell wedand attropos

That throw thi fellony foreberis nane

Bot ore thare tym takis mony ane

Thou tuk him all tyll haistely

He had bot sewin zeris and fourty

Off eyld quhen he of warld can pass

At Edinbrugh deit and beryt was

Fra the byrthe of oure lord deire

A thowsand and thre hundyre yeire

And syne thre skoyre and v there tyll

Lord Jeshu gyf it be thi will

Thow bring his sall till Paradys

To ryng with The quhen all sall rys.

St. A

7057, 7058 wanting — *L*

7065, 7066 wanting — *L*

7071, 7072 wanting — *L*

7191, 7192 wanting — *L*

Book IX.

4 and 5 come before 3 — *L*

5, 6 transposed — *E*

After 5 is inserted—

And had the land in governyng *L*

7 Had in keping this gude Erskyn *L*

8 wanting — *L*

26 Gave gold — *L*

33, 34 wanting — *L*

100 wanting — *E*

107, 108 wanting	L	1102, 1103 wanting	L
113, 114 wanting	L	After 1108 is inserted—	
143, 144 wanting	L	But only let or mair delay.	L
241 wanting, and has—		1133, 1134 wanting	L
That the earllis rais him agane		1163, 1164 wanting	L
With mony men in mind and mane		1171, 1172 wanting	L
And was rissin agane the King.	E	1181, 1182 wanting	L
383 Schir William of Cunyngame com at		1194 Erle of Craufurd mighty	L
rycht	St. A, E	1225, 1226 transposed	L
384 And wele arayit him to the fecht		1237-1240 wanting	L
	St. A, E	1254 Schir Davy festynnyt	L
402, 403 wanting	St. A, E	1277, 1278 wanting	L
After 419 wanting—		1369, 1370 wanting	L
He passit than wythoutin fail		1391-1400 wanting, and has—	
That he did sua in Tevidail.	E	The Bischop of Glasgw Glendunwyn	
452, 453 wanting	L	then	
461 Four had baneris	E	Said his mes of the Requiem	
462 And four thousand awblasteris		The Bischop of Sanctandrois toun	
	St. A, E	Walter Traill, maid collatioun.	L
491-496 wanting	L	1405-1412 wanting, and has—	
513, 514 wanting	L	Be thir forsaidis bischopis the mes	
520-523 wanting	L	And the coronatioun doue wes	
527-532 wanting	L	Interchangeably, and of Glasgew the	
535-538 wanting	L	bischop	
565-568 wanting	L	Maid the collatioun in grete estait.	L
573, 574 wanting	L	1419-1423 wanting	L
583, 584 wanting	L	1427-1430 wanting, and has—	
587-603 wanting, and has—		And on the morne of his carnage	
Bischop Walter that eftir him come		The King tuke fewte and homage.	L
Ekit it with jowellis and ornamentis		1441-1444 wanting	L
sone		1593-1596 wanting	L
As vestmentis ewatis and the fat		1608, 1609 wanting	L
For haly watter of silver he gat		1639, 1640 wanting	L
A navet of silver als gaiff he		1643, 1644 wanting	L
Off gold he gaiff bandyknnis thre.	L	1664 ——— slane fourty	L
605, 606 wanting	St. A, E, L	1667, 1668 wanting	L
691 At Braidefeld	E, L	1676-1679 wanting	L
693-695 wanting	St. A, E	1879, 1880 wanting	L
728 — Kyrklynefurd	L	1917-1936 wanting	L
736 — Drochtda	E	2165-2176 wanting, and has—	
Several leaves torn out including Chapters		Bot than the Paip wes and mair	
X. to XX.	E	In his palice of Awinione chosin thair.	L
The MS. of E ends near the close of		2183-2192 wanting	L
Chapter XXIV.		2193, 2194 transposed	L
908 For men trowit nocht he had bene		2293-2300 wanting, and has—	
deid.	L	In this mater eftir than	
912 The victory God send him but dont	L	Agane William Nory he send a man	
947, 948 wanting	L	Bot the Paip wald nocht do	
1969, 1070 wanting	L	For ocht that man couth do.	L
Chapter X. wants tittle in	L		

LIST OF THE SEVERAL MANUSCRIPTS REFERRED
TO IN THE VARIOUS READINGS, NOTES, AND
ILLUSTRATIONS.

1. The Royal,	.	.	.	.	MS.	<i>R</i>
2. The Lansdowne,	.	.	.	.	„	<i>L</i>
3. The Cottonian,	.	.	.	.	„	<i>C</i>
4. The St. Andrews,	.	.	.	.	„	<i>St. A</i>
5. The First Edinburgh,	.	.	.	.	„	<i>E</i>
6. The Second Edinburgh,	.	.	.	.	„	<i>EE</i>
7. The Wemyss,	.	.	.	.	„	<i>W</i>
8. The Auchinleck,	.	.	.	.	„	<i>A</i>
9. The Harleian,	.	.	.	.	„	<i>H</i>
10. The Panmure,	.	.	.	.	„	<i>P</i>
11. The Seton,	.	.	.	.	„	<i>S</i>

Facsimiles of Nos. 1 to 8 are given in the present volume. The three others being modern transcripts, have no special interest.

FROM the account of the Wyntoun Manuscripts given in the present Volume, it will be seen that several of them are defective at the beginning, wanting the leaves with the Prologue, etc. In the text in Vol. I. the Prologue is printed from the Royal MS., and is entire. In MS. EE it occurs nearly verbatim; and also the later portion in MS. L, commencing with line 72.

The Rubrics or Titles of the several Chapters likewise vary in the different Manuscripts. The Wemyss MS. being wholly unlike the printed text, it was deemed advisable to give, in the following pages, the entire series of Rubrics in a substantive form, along with the Prologue, reckoned in that MS. as Chapter First and Chapter Second, on account of the variations not being merely verbal, along with portions of subsequent chapters containing the genealogy of the Pictish Kings.

In MS. W. the first leaf that is preserved has the conclusion of a general Table of Contents. This happens to be of importance, not only in supplying some Rubrics where the MS. is imperfect, but in enabling us to ascertain the actual extent of the Chronicle as it appears to have come from the Author's hands, before the work was enlarged and subdivided into Nine Books.

THE RUBRICS OR TITLES OF CHAPTERS.

FROM THE WEMYSS MS.

[BOOK FIRST.]

CH. I. The first chapiter tellis but less, Through quham this Buke translatit wes.	VOL. I. p. 3
II. The secund chapiter tellis how this In Sevin Bukis devidit is.	9
III. The thrid chapiter expremys in mynd The stait of Angell and Mankynd.	10
IV. How God made Adam and Eve his make, And how he for thar syne tuke wraik.	11
V. How Adam gat Abell and Cayne, That thro Lamek efter wes slaine.	15
VI. [<i>A leaf is wanting in the MS. which contained the</i>	
VII. <i>Rubrics and portions of these two Chapters.</i>]	
VIII. Off Noe and of Noyis flude, And of his barne tyme ill and gud.	22
IX. Heir may ye wit withoutin weir Quham of came earllis and knyghtis heir.	25
X. How the World wes devidit in thre, Amangis the thre Sonnis of Noe.	27

- CH. XI. How sindry landis lyis merchiand, Vol. I. p. 40
 And of sindry ferlyis in thaim liand.
- XII. Heir may ye wit trewly to tell, 46
 To quham the Kinrik of Affrik fell.
- XIII. How many landis ar in Europe, 48
 And quha foundit first Rome our hope.
- XIV. Off braid Bertane and that lynage, 53
 To quham it fell by heretage.
- XV. Off the gret Tour of Babilone, 56
 And of thar langage the confusioun.
- XVI. Off Nemprod and of his rysing, 58
 And of seir pohetis and thar lifing.
- XVII. Off Nynus king, and frelage 72
 That he gert do till auc ymage.
- XVIII. Quha foundit first Jerusalem,
 And sa the First Buke endis the teme.

[BOOK SECOND.]

- XIX. The Autour weill declaris heir 69
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- XX. Off Nynus slauchter, and his ending, 72
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- XXI. Off Abrahamys posterite 76
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- XXII. How first the Ile of the Rodis was 81
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	RUBRICS FROM MS. W.	151
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XXIV.	Off Dewcalyonis flude, And of-thaim als that till him yude.	86
XXV.	Heir it tellis of the teyne wrakis Off Egypt, and full mencion makis.	88
XXVI.	Heir it tellis quham of Brutus Come and devidit Brettane thus.	93
XXVII.	How the Scottis out of Irland Come first and inhabit Scotland.	97
XXVIII.	How the Kingis Stane out of Irland Wes brocht first fra thin in Scotland.	167
XXIX.	How first the Kinrik raiss of Perse, This clause will clerely you reherse.	
XXX.	Off Duke Josue and of his dedis, Heir may ye fynd quha at it redis.	107
XXXI.	Heir may ye reid in this ilk pece, Off a weir that befell in Grece.	111
XXXII.	Heir may ze fynd of Dedalus, And of his dedis mervalus.	113
XXXIII.	[<i>The Rubric of this Chapter is omitted in the MS.</i>]	
XXXIV.	How twa Ladyis tuke governall, Off Kinrikis and faucht in battall.	119
XXXV.	Off Troyis fell distructioun, And of Brutus cummyn in this regioun.	124

[BOOK THIRD.]

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| Ch. XXXVI. | Heir makis the Autour mentioun
Off folkis to knaw thair generatioun. | Vol. I. p. 131 |
| XXXVII. | Off the Jowis in Israell,
And how Sangaris slauchter fell. | 134 |
| XXXVIII. | Off Sampsonis fors, and his wichtnes,
And of his dissaving but less. | 138 |
| XXXIX. | Quhen Brutus come first in Brettane,
And wan it all with mycht and mayne. | 149 |
| XL. | Off Latyne Kingis genology,
Heir it tellis wele and schortly. | 154 |
| XLI. | Off the successioun of Pers,
And of Sardanapallus to rehers. | 159
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| XLII. | How wiffis monyst thar men so fast,
That thai agane to the batall past. | 161 |
| XLIII. | Off the fell tyrand Falaryne,
That usit ay Innocentis to pyne. | 162 |
| XLIV. | Off Olimpias the maner,
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| XLV. | How Symone Breke of Spanye land,
Brocht the Kingis Stane first in Irland. | 169 |

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- XLVII. Quham throuch that Rome was foundit first, 177
How may ye fynd gif that ye list.

RUBRICS FROM MS. W. 153

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LI.	Off Syrus [Cyrus] King of Persis dede, And of his Ost slain in that stede.	191
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LIV.	How lang the Scottis wer in Scotland, Befor the Pightis therin wonnand.	212
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LX.	How the Franche men in batall Wer vincust with the Romanis haill.	225
LXI.	How Hannaball throch aventure Wincust of Rome alhale the flour.	226

CH. LXII.	How Hannaball agane in fecht Vencust of Rome alhale the mycht.	VOL. I. p. 226
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LXVIII.	How Cartage was biggit agane Throuch the Romanis mekle mayne.	247
LXIX.	How the Romanis with seir Nations facht, And vincust thaim for all thair maucht.	248
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LXXXVII. Heir it tellis for quhat ressoune Sanct Lowrens tholit passioun.	
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 And of the erratik Arryus.

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LXXXXIII. This chapiter tellis trewly
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LXXXXIV. Off a ferifull barne borne,
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- CXXXVII. Off the lauchfull successioun
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- CXXXVIII. How King Edward gaif fals sentens 299
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- CH. CXLIII. How Johne the Ballioll beand King, Vol. II. p. 324
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- CXLIV. How King Edward in Berwik toune 329
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- CXLV. How William Wallace governyt Scotland, 339
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- CXLVI. Off William Fresale the Bischopis dede, 345
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- CXLVII. Off the batall of the Fawkirk, 346
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- CXLVIII. How King Edward, that tyrand,
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- CXLIX. Off the batall of Roslyne, 352
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- CL. How King Edward of Ingland
Had in his tyme all Scotland.
- CLI. How King Edward gat Striuelyne, 362
And how he presonyt the Capitane syne.
- CLII. How Wyntoun him excusis fra wyte, 369
And schawis als quhat he couth dyte.
- CLIII. Quhat tyme William Wallace wes tane, 370
And send in Ingland syne on ane.
- CLIV. Off King David the Brusse bering, 371
And of King Edwardis presonyng.
- CLV. How King Davy the Bruse wes weddit 374
With King Edwardis sister, and beddit.
- CLVI. How gud Sir James of Dowglass,
In to the Haly Land can pass.

- CH. CLVII. How the gud Erll of Murref led VOL. II. p.
The Kinrik, and how that he wes drede.
- CLVIII. How the batall of Duplyne 382
Was throuch a wickit manis entysing.
- CLIX. How the batall of Striveling was, 383
Off Duplyne and quhat thar done was.
- CLX. How Sir Andro of Murref wes tane,
That than of Scotland wes Wardane.
- CLXI. How the batall of Halydoune Hill 397
Wes done that did ws mekle ill.
- CLXII. How Edward the Ballioll take party
Agane seir Lordis of Arbitry.
- CLXIII. How the stuf within Lochlevin
Discomfit thair assegiouris evin.
- CLXIV. How Robert Stewart, at syne wes King,
Faucht and first maid releving.
- CLXV. How King Edward of England 418
Slew his awne brother with his hand.
- CLXVI. How a knycht Sir Thomas of Roslyne
Wes slane at Aberdene that tyme.
- CLXVII. How the Erll Davy of Athale 423
Wes slane, fechtand than in batall.
- CLXVIII. How King Edward of Windissor 428
Come to revenge him with gret schor.
- CLXIX. Off the assegeing of Dunbar, 431
And of Dame Annes wise and war.
- CLXX. How Sir Andro of Murray, Wardane, 436
Put out all Inglismen agane.

- CH. CLXXI. How the gud Erll of Darby VOL. II. p.
Justit at Berwik of weyr manly.
- CLXXII. Off gud Sir William of Dowglas,
That at the Gallorodheid slane was.
- CLXXIII. Off the segeing of Sanct Johnestoun,
And how it won wes, and dong doune.
- CLXXIV. How Edinburgh Castell wonnyng wes,
Throuch Walter of Towryis wise purches.
- CLXXV. Off the gud Alexander Ramsay,
That pruffit weill at hard assay.
- CLXXVI. How gud Alexander the Ramsay 466
Wan Roxburgh Castell on Pasche day.
- CLXXVI.† Off the batall of Durhame, 470
And how the King Davy wes tane.
- CLXXVII. How the were fell throuch Wyntoun,
For the young Lady of Cetoun.
- CLXXVIII. How Messengeris come out of France
To bynd and afferme the Allyance.
- CLXXIX. How the Ballioll gaif up his ryght
To the King Edward of mycht.
- CLXXX. Off a fechting that wes tane then 488
Betuix the Franche and Inglis men.
- CLXXXI. How Galloway was brocht to the pese,
Throu the Dowglas or he wald cese.
- CLXXXII. How King Daid wes ransound,
For a hundreth thousand pound.
- CLXXXIII. How Robert Stewart wes maid King
Off Scotland, and tuke governyng.

- CH. CLXXXIV. How the Lord of Gordoun faucht Vol.III.p.10
With the Lilburne, and all his maucht.
- CLXXXV. How Erll William of Dowglas 14
Brynt Penreth toune at a raiss.
- CLXXXVI. How the Duke of Longcastall 16
Wes banyst out of Ingland haill.
- CLXXXVII. How Erll George of gret renoune
Tuke of Graystok the Baroun.
- CLXXXVIII. How Inglismen wer discomfyd 20
At the Qwenys Fery at a tyde.
- CLXXXIX. Quhen Tewidaill wes tane to pese 18
Throuch the Erll William of Dowglass.
- CLXXX. [*A leaf of the MS. here wanting : according to
the original Table of Contents it contained
this Rubric.*
How out of France the Admirrell
Wes send [in] Scotland to suppowall.]
- CLXXXI. How William Landellis of hie renoune, 25
Discessit Bischop of Anderstoun.
- CLXXXII. Quhen King Richart the Abbay 28
Off Melrose brynt, and otheris perfay.
- CLXXXIII. How Sir William of Dowglass,
Off Nyddisdaill renownyt was.
- CLXXXIV. Off the batall of Otterburne,
And how Persy wes tane that turne.
- CLXXXV. How the Erll of Fif with his ost,
Raid to pruf Erll Merchellis bost.
- CLXXXVI. Off a gret justing that be[fell],
Off sic ane uther herd I no[cht tell].

[The Wemyss MS. breaks off with this Chapter CLXXXVI. The last leaf of a general Table of contents, with which the MS. had commenced, is still preserved in its place, and contains the titles of Chap. CLXXI. on to Chap. CLXXXVIII. This serves to prove that the Manuscript had terminated with the two following Chapters.]

CH. CLXXXVII. Off Robert our Kingis ending,
And of his eldest Sonnis crounyng.

CLXXXVIII. Off the CRONYKLIS thus endis the Buke,
That hecht the ORIGINAL, quha will luke.

Explicit Capitula, etc.

THE PROLOGUE, AND EXTRACTS,

FROM THE WEMYSS MS.

BOOK I.—CHAP. I.

*The first Chapter tellis, but less,
Throuch quham this Buke translatit wes.*

AS men ar be thar qualiteis
Inclynit to diversiteis,
Mony yarnys for till heir
Off tymes that befor thaim wer ;
Staittis changeit and the greis.
Quharfor of sic Antiquiteis,
Thai that set haly thar delite
Gestis or Storyis for to write,
Outher in meter, or in prose,
Flurist fairly thar purpose 10
With qwaynt and curiouse circumstance,
For to raise hertis in plesance,
And the heraris till excite
Be wit, or will, to do thar delite.

As Gwydo de Columpna quhile,
The poyete Omere, and Virgile,
Fairly formyt ther trectyss,
And curiously dytit ther storyis ;
Sum usit bot in plane maner
Off aire done dedis thar mater 20
To writ, as did Dares of Frigy
That wrait of Troy all the story,

Bot in till plane and opin stile,
But curious wordis or subtile.

Herefor I have set myn entent,
My wit, my will, and myn assent,
Fra that I sene had storyis seir
In Cornykliis, as thai writtin wer,
Thar mater in to forme to draw
Out of Latyne, in Inglis saw. 30
For Storyis to heir is dilectable,
Suppose that sum be nocht bot fable,
And set to this I gif my will,
My wit, I ken, sa skant thartill,
That I drede sare thame till offend
That can me, and my werk amend,
Gif I writ outhir mair or less
Bot as the story beris witnes :
For, as I said, rude is my wit,
And febill to put all in writ, 40
Gif clerkis bring thaim to knowlage
Off the Latyne in our langage,
Till ilk mannis understanding
For diversion of thar changeing :
Sa that throuch folly or nysetee,
I dout confoundit for to be.

Bot Lordis, gif your curtasy,
Forbeir me in this jeperdy,
And fra thar breth wald me defend,
That can repreve, and will nocht mend, 50
Haiffand excusit my sempilnes,
Sen that I set my besynes
Till all your plesance generaly :
Suppose this Tretise simpilly
I maid at the instance of a Larde,
That has my service in his warde,

SCHIR JOHNE OF WEMYS be rycht name,
 A worthy Knycht, and of gud fame,
 Albeid his Lordschip be nocht like
 To greter Lordis in the Kinrik : 60
 He mone of neid be personer [partener]
 Off quhat kin blame, sa ever I beir ;
 Syn throu his bidding, and counsaill
 Of det I spendit my travale ;
 For all honest det suld be
 Qwyte with possibilite :
 And bowsumnes, that, as the wice
 Sayis, is better than sacrifice :
 For in the sacrifice the slayne,
 And nocht the slaar, tholis the pane : 70
 Sa that the slaar haif the meid,
 The pane is soft he tholis in deid ;
 Than suld with rycht the meid be mair
 That sufferis in him self the sair,
 Quhar bowsumnes makis fredome thrall,
 And lyking under aw to dwell,
 Now as bondage under law,
 But at lyking grace suld knaw.
 Thus set I, in like assay,
 Wilfully my det to pay : 80
 Symple or sufficient, quether it be,
 To bowsumnes ay yeild I me.

And for I will nane beir the blame
 Off my default, this is my name
 Be baptême, ANDRO OF WYNTOUNE,
 Off Sanct Androis a Channoune
 Regular, bot nocht forthy
 Off thame all the lest worthy :

Bot of thar grace and thar favour,
 I wes, but merit, maid PRIOUR 90
 OFF THE INCHE, within Lochlevin,
 Berand thairof my titill evin
 Off Sanct Androis diocy,
 Betuix the Lummondis and Wynarty.

The titill of this Tretise haill,
 I will be callit ORIGINAL:
 For that begynnyng sall mak cleir
 Be plane process our mater.
 As of Angell, and of Man
 First to ryse the kynd began : 100
 And how, efter thar Creatioun,
 Than grew in to successioun,
 Wyde-spred in to thar cuntreis,
 Thar statis, and thar qualiteis,
 Till the tyme that Nynus Kyng
 Raise, and tuke the governyng
 Off Babilone in Assyry.
 Fra him syne distinctly
 It is my purpos till afferme
 This Tretise in till certane terme, 110
 Haldand tyme be tyme the dait,
 As Cornyklaris befor me wrate,
 Requirand the correctioun
 Off gretair of perfectioun.
 For few writtis I redy fand,
 That I couth draw to my warand :
 Part off the Bibill with that, at Peris
 Comestor ekit in his yeris ;
 Off Orosyus, and Frere Martyne,
 Wyth Scottis, and Inglis storyis syne, 120

And uthir incedens seir,
 Accordand like to this mater.
 To this my wyt is wallowit dry
 But floure or froyte ; bot nocht forthy
 To furthir fairly this purpose,
 The help beseik I of that Rose
 That spanys, spredis, and ever springis,
 In plesans of the King of Kingis.

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BOOK I.—CHAP. II.

The Second Chapiter tellis how this
 In Sevin Bukeis deuidit is.

BE THE ELDEST, I will devise
 In SEVIN BUKIS this Tretise,
 Bot I will nocht ay thar mak end,
 Quhar storyis makis the eldest kend.

The First Buke fra the begynnyng
 Sall trete till that Nynus King
 Off Babilone, in Assyry,
 Governyt that Lordschip halely;
 And that wes in till Abrahamys dayis,
 As thairof the storyis sayis.

10

The Secund Buke sall trete fra than,
 Till Brutus come in Mare Brettane,
 That wes as can the story tell,
 Quhen Jugis jugit Israell.

The Thrid Buke sall contenit be,
 Till of Rome wer maid the ceté ;

That wes quhen that Achaz King
 Israell had in governyng,
 And the Proffeit Ysaye
 Maid and prehit his Propheseye. 20

The [Ferd] Buke quhill that Crist wes borne.
 To saif Mankynd, that wes forlorne.

The Fift, quhill that the Scottis
 Put out of Scotland the Pictis.

The Sext, quhill Malcolme our first King,
 Scotland tuke in governyng.

The Sevint sall mak conclusioun,
 Off the nobill generatioun,
 And of the blissit gud lynnage
 That come of the mariage 30
 Off Malcolme King of Scotland
 And Mergaret, aire till Ingland.

BOOK I.—CHAP. III.

The Thrid Chapter exprmys in mynd
 The stait of Angell and Mankynd.

SANCT GREGOUR in ane Omelye
 Thus sayis of Angellis opinly ;
 The kynd of Angellis and of Men
 God maid of nocht, Him for to ken.
 And for He wald that kynd suld be
 Ay lestand in Eternitie. 40
 Till his schap, *etc.*—[Vol. I. p. 10.]

VOL. I. p. 56. BOOK I.—CHAP. XV.

And that Raganeth efter that 1421
Ysrawe thane on Esraw gat,
And syne Esraw gat Jara,
And fader wes syne of Array,
And syne belyne evin discendand,
That to reherse wer taryand,
Till Phymes forse in that quhile
Gat a sone wes callit Newile,
And this ilk Newill eftir that
To sone Gadeill-Glais gat,
That had weddit Scota ying,
Pharois dochter of Egipt King.

VOL. I. p. 76. BOOK II.—CHAP. I.

This Nynus had a sone alsua, 131
Scher Dardane, Lord of Frigia,
Fra quham Maister Johne Barbour,
That mekle couth of this laubour,
Translatit weill and properly
Fra this Dardane a Genology
Till Robert Stewart our Secund King,
That Scotland had in governyng.
That Paganys left in thar storys,
That is bot fable or fantasys,
That Jubiter gat one Electra,
Schir Dardane, Lord of Frigidia,
To tell yow mare of that story
Wald as now do bot occupy
Tyme, and wald further nocht
Purpose that suld till end be brocht.

VOL. I. p. 169. BOOK III.—CHAP. X.

In MS. W. this Chapter X. forms the latter part of
Chapt. IX. and gives "Symon-Brekki's lineage,"
in its first condensed form, as follows:—

This Symone Brek efter that 1087
Fyolak Bolgege to sone gat,
And for to rekin the Genology
Off this Symone doune lynyaly
As thai descendit man be man,
And quhat thar names wer callit than,
That wer rycht strange for to rehearse,
As I fynd thame writtin in werse,
I suld bot tary space and tyme,
And ye suld call it a lawd ryme,
Forthy will I nocht theron duell,
Bot furth my purpose for to tell,
Off seir Cornyklis as I fand
Thame writtin, autentik beand.

VOL. I. p. 212. BOOK IV.—CHAP. VIII.

Cap. LIV. How lang the Scottis mer in Scotland
Befor the Bightis therin monnand.

FOUR hundreth winter and fifty 1093
And twa, to rekin oure evenly,
Befor the blessit Nativité,
Out of Athenis the Ceté
To Rome the lawis brocht wer than,
Writtin in to Table stane.
The Romanes yet efter thai

To thaim ekit Tablis twa, 1100
As in thar Storyis writtin is,
And than in Scotland the Scottis
Begouth to regne and for to steir
Twa hundreth full and xl yer,
Five winteris to and monethis thre,
Gif that all suld reknyt be,
Or the Pightis in Scotland
Come and in it wer wonnand.

And now to thaim I turne my stile,
Off thar lynnage to carp a quhile, 1110
As in the Thrid Buke wes befor
Fra Symone Breke to Fergus More
Was the Story lynyaly
Come doune of the Irischery.

Quhar I left thaim now to begin,
Thar names heir I will tak in.
He that wes callit Fergus More,
In the Thrid Buke ye herd befor
Wes Fergus Erchsone that thre yher
Maid him beyond thre drome to ster, 1120
Our all the hightis everilkane,
As thai ly fra Dromalbane,
To Canmore and Inchegall,
King he maid him our thaim all.

Dungall his sone yheris five
Wes till his fader yheris five.

Coungall Dongalsone xx yher
And twa therto wes King but weir.

Gowrane Dongallis sone alsua
Regnyt xx yheris and twa. 1130

Conaill nixt him Makcongail,
Forty yheris held thai landis all.

Egdane regnyt Makgowrane
 Thretty winter and four then.
 Fynacht Makconnall
 Thre monethis held thai landis haill.
 Ferther Makgour sextene yher
 As King outh all thai landis steir.
 Donald Erchsone Heggeboud
 King was xiiij winter provd, 1140
 And efter that his dais wes done
 Makdowne Downald Dowglas sone
 Sextene winter King wes haill.
 And next him tuke that gouernall,
 Ferthyr Fodysone onone,
 Heggeboud Monaille Mardarnat,
 To Donald Rechsone efter that
 Regnyt xij yheris fullely.
 Heir I suspend this Genology,
 Till I speik mair herefter sone, 1150
 Quhen all the laif till it is done.

VOL. I. p. 237. BOOK IV.—CHAP. XIX.

Cap. LXV. How the Pightis come in Scotland
 first to be therein wonnand.

TWA hundreth wintar, and na mare 175
 Or Madin Mary Jhesu bair,
 It hapnit in a cumpany
 Out of the kinrik of Sythy,
 Come of Pightis in Irland,
 Quhar than the Scottis wer wonnand,
 And wald have bene personaly
 In to that land wonnand thaim by,

That the Scottis tham denyit,
 And said, ther wes unoccupyt 1760
 A land beyond ane armé of the Sé,
 Evin anentis thame, a gret cuntré,
 That oft thai saw on dais lycht,
 Quhen that the wedder wes fair and brycht :
 And that thai said wes proffitable
 For to mak to thaim habitable ;
 And counsalit thaim, but mare or myn,
 To pass that cuntré for to wyne,
 And thai suld ryss in thair defens
 Gif ony maid thaim resistens, 1770
 Thai wald ma thame, all suppowell
 With men, and gud, and with wittaill.

The Pightis Affrik [askit] thir Scottis then
 To be weddit with thair wemen,
 Sen nakynd wemen of thair kynd,
 Thai brocht with thaim na of thair strynd
 Swa with thaim till allyit be
 Thai and thar posterite.

Than thai accordit on this wyis :
 Gif ony our leiffit suld ryse, 1780
 And suld succeid and regne as King,
 Quhen the Kingis maid ending
 He suld be King of the haill,
 That cummyn wer be lyne femall,
 And of the male suld nane succeid,
 Bot it wer cleir but ony dreid,
 That of the femall thair wer na man
 Left to succeid to this fredome than
 And dignité prerogative
 Foroutin gane calling or strive 1790
 The Scottis fra the Pichtis wan.

VOL. I. p. 379, line 3277, etc. :—

To this he wald na wiss consent	3277
To be thar King bot furth he went,	
His brother that was cumand,	
Constantyn with twa thousand	
Off armyt men baith fut and hand	
Off braid Brettane to wyn the land.	

VOL. I. p. 385, line 3487, etc. :—

And this Sanct Martyne wes a knyght	3485
Off this Juliane, but in fecht	
He favorit ever Cristin men	
Till he come Cristinnit as ye ken,	
Till him that wes contemporane	
In Scotland, Sanct Niniane,	3488
In to the tyme that Sanct Martyne was,	
And led his lif in halynes,	
And be our Cornykillis of Scotland,	
Ebernet was regnand	
King our the Pightis xl yher,	
Syne quhen his dais endit wer,	
Talarge wes king, and led his lif	
In Scotland twenty yheris and five,	
Till all the yheris wer ourgane,	
Off Constantius and Juliane.	3498

VOL. I. p. 388, line 3561, etc. :—

Bot this Valentynyane Emperour,	3561
Gaynstude and lectit his honour,	
Durst-Erchsone than in Scotland	
Wes oure the Pightis king regnand,	
And held that stait I° [one hundred] yher,	
And did a hundreth batallis seir.	

LIST OF AUTHORS, ETC.

The following List of Authors and Books quoted by WYNTOUN, and the Explanation of the Contractions used by MACPHERSON in his Notes, Glossary, etc., are here given from his edition of 1795, the references to Book and Line being made applicable to the present Edition.

The Names in the passages contained in the first Five Books, which were omitted in MACPHERSON'S edition, are here supplied.

The Notes of the former and of the present Editor of THE CRONYKIL, are distinguished by the letters M. or L. at the end of each. A few additional Notes to Books I. and II., distinguished by the letter F, were found among the unfinished papers of the late (A. P. FORBES, D.D.) BISHOP OF BRECHIN, who had kindly offered (had his life been spared) to have contributed occasional Illustrations to the entire work.

D. L.

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PIGMAVEIS (PIGMIES), . . .	B. I. l. 647-662.
POLYS, REGION OF,	B. I. l. 1097.
POMPEYUS TROGUS (whose History, ac- cording to Wyntoun, was abridged by Justin).	B. II. ProL l. 17 ; B. v. l. 1429, 1437.
PRIMOTHEUS, KING OF CAUCASUS, .	B. II. l. 419-434.
PROGNAS,	B. II. l. 1013.
REDE SEA,	B. I. l. 146.
REGISTER, THE,	B. VII. l. 2064.
RHODES, ACCOUNT OF, . . .	B. II. l. 281-300.
ROME,	B. I. l. 1289-1300.
ROMULUS,	B. I. l. 1289.
SARACENYS, NATION OF, . . .	B. I. l. 893.
SARVYA,	B. I. l. 993.
SATURN AND HIS CHILDREN, . .	B. I. l. 1491-1630.
SCOTS, THEIR ORIGIN, . . .	B. II. l. 633-772.
SCOTTIS STORYS (SCOTTISH HISTORIES),	B. I. ProL l. 120 ; B. IV. l. 1811.
SCYPIO, A SAYING OF, . . .	B. VIII. l. 3460.
SEM (SHEM), HIS POSTERITY, . .	B. I. l. 475-524, 1683-1730.
SEMIRAMIS,	B. II. l. 43-120.
SETH, ACCOUNT OF,	B. I. l. 266-286.

SEVYNTY CLERKIS (OR INTERPRETERS),	B. III. l. 655.
SEXTUS, POPE. <i>See</i> LAURENCE, ST.	
SMYRNA, CITY,	B. I. l. 1065.
SODOM,	B. I. l. 918.
SOLYNUS,	B. I. l. 1343.
STANE, THE KYNGYS,	B. II. l. 961-964.
STATIUS,	B. II. l. 1055.
SYDON,	B. I. l. 902.
SYDY, COUNTRY OF,	B. I. l. 1096.
SYLVESTERE, POPE,	B. I. l. 1061.
SYLYCYA,	B. I. l. 1089.
SYNAY, MOUNT,	B. I. l. 885.
SYTHYA,	B. I. l. 833, 1003.
SYTHYA, NETHER,	B. I. l. 1189-1198.
TABOR, HILL OF,	B. I. l. 917.
TAPERBANE, ISLE OF,	B. I. l. 562.
TARSUS, CITY,	B. I. l. 1092.
TAWRUS,	B. I. l. 1091.
TEBYS,	B. I. l. 969.
TENELAUS, KING,	B. II. l. 981.
TEREUS,	B. II. l. 1011.
TRACYA, LAND OF,	B. I. l. 1241.
TRITOLOMUS,	B. II. l. 435-438.
TROYE, CITY,	B. I. l. 1072.
TROY, SIEGE OF,	B. II. l. 1575-1684.
TROYWS, KING,	B. I. l. 1071.
TULLYUS (CICERO),	B. IV. Prol. l. 1.
TURKY, LANDS OF,	B. I. l. 1067.
TYGER, RIVER OF,	B. I. l. 132, 153, 866-867.
TYRE,	B. I. l. 902.
VALERIUS MAXIMUS,	B. IX. l. 1925.
VINCENT,	B. V. l. 2530, 4309.
VIRGYLE,	B. I. Prol. l. 16.

WALAYS (WALLACE, SIR WILLIAM), GESTIS

OF,	B. VIII. l. 2300.
WERSOZES, KING,	B. II. l. 1361-1410.
YBERY, LANDS OF,	B. I. l. 1017.
YND (INDIA), KINGDOM OF,	B. I. l. 551-560.
YSAWRYA,	B. I. l. 1085.
YSIS,	B. II. l. 251-264.
ZORASTAS,	B. I. l. 858; B. II. l. 25-30.

These, unless I may have omitted some in the suppressed part of the Chronicle, of which I am not quite certain, are all the authorities mentioned by Wyntoun; and of these few some were evidently known to him only by name. On the other hand he has had the perusal of some works, the authors of which he does not expressly name, e.g. a translation mentioned in the passage quoted in p. xxxi, note; the Life of Alexander the Great (perhaps the work of Adam Davie, written about 1312, and much esteemed in Wyntoun's time), and probably some others, which would be apparent to a reader better acquainted with the literature of the middle ages than I am.

This short Catalogue, with that of the authorities quoted by Fordun and Bower, may furnish some materials for a History of the Literature of Scotland.

D. M.

I may add, that Mr. R. Price, in the Notes to his excellent edition of Warton's History of English Poetry, clearly proves that the Metrical Life of Alexander the Great was erroneously attributed to Adam Davie.—D. L.

MACPHERSON'S EXPLANATION OF THE CONTRACTIONS
USED IN THE GLOSSARY, NOTES, ETC. Lond. 1795.

N.B.—*Authors not mentioned here are sufficiently distinguished where they are quoted.*

a.	Anno, used in quoting Annals and Chronicles.
Acts.	Actis, etc., of the Realme of Scotland. Edinburgh, 12th October 1566, fol.
Acts edit. Murray.	Acts of Parliament, published by Sir Thomas Murray. Edinburgh, 1681, fol.
(adj.)	Adjective.
(adv.)	Adverb.
Ailred.	Ailredus Abbas Rievallensis, inter Scriptores decem : he is also called Aelredus, Ethelredus, etc., and by Fordun, Baldredus.
Al.	Alemannic language.
And. Diplo.	Anderson's Diplomata et Numismata Scotiæ. Edinburgh, 1739, fol.
Annals.	Annals of Scotland, by Sir David Dalrymple, Lord Hailes. 2 vols. Edinburgh, 1776, 1779, 4to.
Ann. Ult.	Annales Ultonienses, ab anno 431 ad annum 1303, ms. in the British Museum, (No. 4795 of Ayscough's Catalogue.)
Arm.	Armoric, or language of Bretagne.
A.-S.	Anglo-Saxon language.
(aux. v.)	Auxiliary verb.
B.	Book.
b.	Belgic. N.B.— <i>In this language V sounds nearly as F.</i>
Barb.	Life of Robert Bruce, by John Barbour. Edinburgh, 1758, 4to.
Bedæ Hist. Eccles.	Bedæ Historia Ecclesiastica.
Benson.	Vocabularium Anglo-Saxonicum Thomæ Benson. Oxon. 1701, 8vo.
B. Harry.	Acts of Sir W. Wallace, by Blind Harry. Edinburgh, 1758, 4to.
Boeth.	Scotorum Historia Hectoris Boethii [Boece, or Boyse]. Paris, 1527, fol.
Br.	British, or Language of Wales.
Bromton.	Chronicon Johannis Bromton, inter Scriptores X.
Bullet.	Memoires sur la Langue Celtique, par J. B. Bullet, 1754. 3 vols. fol.
C.	Caput.
cfr.	confer. (collate or compare.)

<i>Ch.</i>	Chaucer.
<i>ch.</i>	Chapter.
<i>Chr. Mel.</i>	Chronica de Melros, ms. Bib. Cott. Faustina, B. ix. Another ms. imperfect and partly burnt, erroneously called Epitome Historiæ R. Hoveduni, Bib. Cott. Otto, D. iv. Editio inter Scriptores Rerum Angli- carum, a Gale.
<i>Chr. Pict.</i>	Chronicon Pictorum, published in Innes's Critical Essay.
<i>Chr. S. Crucis.</i>	Chronicon Sanctæ Crucis [Holyrood Abbey] apud Whar- ton, in Anglia Sacra.
<i>(conj.)</i>	Conjunction.
<i>contr.</i>	contracted, contraction.
<i>corr.</i>	corrupted, corruption.
<i>D.</i>	Danish Language.
<i>Dalr.</i>	Sir James Dalrymple's Collections concerning Scottish History. Edin. 1703, 8vo.
<i>Davies.</i>	Davies, John, Dictionarium Cambro-Britannicum. 1632, folio.
<i>Dugd. Bar.</i>	Dugdale's Baronage of England. 1675.
<i>Dugd. Mon.</i>	Dugdale's Monasticon Anglicanum. 1655.
<i>Eadmer.</i>	Eadmeri Historia Novorum, Seldeni. Lond. 1623.
<i>ed.</i>	Edition.
<i>Eng.</i>	English Language.
<i>er.</i>	Error, erroneous, erroneously.
<i>expl.</i>	explained, explains.
<i>f.</i>	forte [<i>i.e.</i> perhaps].
<i>Fœd.</i>	Fœdera Angliæ. 20 vols. fol.
<i>Ford.</i>	Johannis de Fordun Scotichronicon genuinum. Ed. Hearne. - 1722. 5 vols. 8vo.
<i>Fr.</i>	French Language.
<i>fris.</i>	Frisian dialect of the Belgic.
<i>Ga.</i>	Gaelic of the Highlands of Scotland.
<i>Gale.</i>	Scriptores Rerum Anglicarum, opera Thomæ Gale, etc. 3 vols. fol.
<i>G. D.</i>	Gawin Douglas's translation of Virgil's <i>Æneis</i> . Edin- burgh, 1710, fol.
<i>Geb.</i>	Le Monde Primitif, par Gebelin. 1773-1782. 9 vols. 4to.
<i>Ger.</i>	German Language. (<i>N.B.</i> — <i>ch</i> sounds as <i>k</i> , and <i>z</i> as <i>ts</i> .)
<i>Ger. Dorob.</i>	Gervasius Dorobornensis, inter Scriptores X.
<i>Gloss.</i>	Glossary.
<i>Gr.</i>	Greek Language.
<i>Henry Hunt.</i>	Henry of Huntingdon, inter Scriptores post Bedam.
<i>Higd. Polychron.</i>	Higdeni Polychronicon, inter Scriptores Rerum Angli- carum, a Gale.

<i>Hickes.</i>	Linguarum Septentrionalium Thesaurus, Geo. Hickes. 1705. 3 vols. fol.
<i>Hoveden.</i>	Annales Rog. Hovedeni, inter Scriptores post Bedam.
<i>Thre. Joh.</i>	Glossarium Sui Gothicum. 1769. 2 vols. fol.
<i>imp.</i>	imperative.
<i>Innes.</i>	Essay on the Antient Inhabitants of Scotland. Lond. 1729.
<i>Ir.</i>	Irish Language.
<i>Isl.</i>	Islandic (or Icelandic) Language.
<i>It.</i>	Italian Language.
<i>J. Hag.</i>	Historia Johannis Hagustaldensis, inter Scriptores X.
<i>Keith.</i>	Catalogue of the Bishops of Scotland, by Robert Keith. 1753, 4to.
<i>Knyghton.</i>	Chronica inter Scriptores X.
<i>Knox.</i>	History of the Reformation in Scotland, by John Knox. Edinburgh, 1731, fol.
<i>l.</i>	Liber.
<i>L.</i>	Latin Language.
<i>l.</i>	line.
<i>L.b.</i>	Barbarous Latin.
<i>Lel.</i>	Lelandi de Rebus Britannicis Collectanea. 1715. 5 vols. 8vo.
<i>Lesley.</i>	De Origine Moribus et rebus Gestis Scotorum. Romæ, 1578, 4to.
<i>Lhuyd.</i>	Archæologia Britannica. Lond. 1707, fol.
<i>Maj. Hist.</i>	Historia majoris Britannicæ, per Joan. Majorem [Mair]. Edin. 1740, 4to.
<i>Mat. Par.</i>	Mathæi Paris Historia. Edit. Will. Wats. Lond. 1640, fol.
<i>Mat. Westm.</i>	Mathæi Westmonasteriensis Flores Historiarum. Francf. 1601, fol.
<i>Mart.</i>	Martinus Polonus (whom Wyntown calls <i>Frere Martyne</i>).
<i>M.-G.</i>	Mæso-Gothic Language, as preserved in Ulfila's translation of the Gospels.
<i>mod.</i>	modern.
<i>(n.)</i>	Noun.
<i>Nisbet.</i>	Heraldry of Scotland. 2 vols. Edinburgh. 1722, 1742, fol.
<i>o.</i>	obsolete or old.
<i>O.D.</i>	Old Danish Language, called also Cimbric and Runic.
<i>(part.)</i>	Participle.
<i>Paul. Æmyl.</i>	Paulus Æmylius de rebus gestis Francorum. Basil. 1601, fol.
<i>Percy's Reliques</i>	of Ancient English Poetry. 3 vols. Lond. 1767, 8vo.
<i>Pers.</i>	Persian Language.

<i>Pitscottie.</i>	History of Scotland, by Rob. Lindsay of Pitscottie. Edin. 1778, 12mo.
<i>pl.</i>	plural.
<i>Platina.</i>	De Vitis et Gestis Summorum Pontificum. 1664, 12mo.
<i>Polychronicon.</i>	See Higd. Polychronicon.
<i>pr.</i>	pronounced.
<i>Prec.</i>	Precopensian dialect of the Gothic.
<i>(prep.)</i>	Preposition.
<i>pret. pret.</i>	Preterite.
<i>Prynne.</i>	The History of King John, K. Henry III., and K. Edward I. Lond. 1670, fol.
<i>Prompt. Parv.</i>	Promptuarium Parvulorum (ms. Harl. No. 221).
<i>(pron.)</i>	Pronoun.
<i>Q.</i>	Quære, or this is doubtful.
<i>q. id.</i>	quod idem (which is the same).
<i>qu. qu.</i>	quoted in or by.
<i>q. v.</i>	quod vide (which see).
<i>R. Brunne.</i>	Translation of Peter Langtoft's Chronicle, by R. B. 2 vols. 8vo.
<i>Reg. S. And.</i>	Registrum Prioratus S. Andreae.
<i>R. Gloc.</i>	Robert of Gloucester's Chronicle. 2 vols. 8vo.
<i>R. Hag.</i>	Historia Ricardi Hagustaldensis, inter Scriptores X.
<i>Ross.</i>	Fortunate Shepherdess, by A. Ross. Aberdeen, 1778, 8vo.
<i>Rudd.</i>	Ruddiman's Glossary to Douglas's Virgil, 1710.
<i>Rudd. Diss.</i>	Dissertation on the competition between Bruce and Balliol, by Thomas Ruddiman, 1748.
<i>Sc.</i>	Scotland, Scottish, Scots.
<i>S.L.</i>	Scottish Language.
<i>Sc. Chr.</i>	Joannis de Fordun Scotichronicon, cum supplementis et continuatione Walteri Boweri : cura Walteri Goodall. 2 vols. Edin. 1759, fol.
<i>Script. X.</i>	Historiæ Anglicanæ Scriptores Decem, edit. Sir Roger Twysden. 1652.
<i>Savile.</i>	Rerum Anglicarum Scriptores post Bedam, edit. H. Savile. Lond. 1596, fol.
<i>Seren.</i>	English and Swedish Dictionary, by Jacob Serenius.
<i>Sim. Dun.</i>	Historia Simeonis Dunelmensis, inter Scriptores X.
<i>Sim. Dun. Hist.</i>	Symeonis Dunhelmensis Libellus de Dunhelmensi
<i>Eccles. Dun.</i>	Ecclesia, edit. Th. Bedford. 1732, 8vo.
<i>Skene.</i>	De Verborum Significatione (by Sir John Skene). 1597.
<i>Sp.</i>	Spanish Language.
<i>Speed's Hist.</i>	Historie of Great Britaine, by John Speed. 1632, fol.
<i>Spelman.</i>	Glossarium Archæologicum. 1664, fol.
<i>Stow.</i>	Annales of England, by John Stow. 1600, 4to.

<i>Stow's London.</i>	Survey of London, by John Stow. 1618, 4to.
<i>subst.</i>	substantive.
<i>Suth. Case.</i>	Additional Case of Elizabeth claiming the title of Countess of Sutherland. 1770.
<i>Sw.</i>	Swedish Language.
<i>Tacit.</i>	Taciti Opera.
<i>Thom. de la More.</i>	Vita Edwardi II., inter Camdeni Anglica, Normanica, etc. Francf. 1603, fol.
<i>Trivet.</i>	Annales sex Regum Angliæ.
<i>Tyrwhitt.</i>	Glossary to Chaucer, by Tho. Tyrwhitt.
<i>Usser.</i>	Britannicarum Ecclesiarum Antiquitates, collectore Jacobo Usserio [Usher]. Dublin, 1639, 4to.
<i>Vol.</i>	Volume.
<i>v.</i>	vide (see).
<i>(v.)</i>	Verb.
<i>Vallancey.</i>	Collectanea de Rebus Hibernicis, by Colonel Vallancey. 1786, etc.
<i>vo.</i>	voce (in the word or article).
<i>V. R.</i>	The Various Readings of Wyntoun.
<i>Wachter.</i>	Glossarium Germanicum. fol.
<i>Wals. Hist.</i>	Historia, vel Chronica } per Th. Walsingham, inter Ypodigma Neustriæ } Camdeni Anglica, etc.
<i>Wals. Ypod.</i>	
<i>Warton.</i>	History of English Poetry, by Tho. Warton. 1774, etc.
<i>Will. Gemet.</i>	W. Gemeticensis de Ducibus Normannis, inter Camdeni Anglica, etc.
<i>W. Malmesb.</i>	Willielmus Malmesburiensis, inter Scriptores post Bedam.

NOTES

ON

WYNTOUN'S CHRONICLE.

VOL. I.—NOTES ON THE FIRST BOOK.

Page 3.—PROLOGUE.—From the description of the early Manuscripts of the Chronicle given in the present volume, it will be seen that, with two exceptions, they do not contain Wyntoun's Prologue entire. It was fortunate therefore to find that the Wemyss MS. contained it; and as this differed in various points from the text of the Royal MS., instead of giving detached Various Readings, I preferred repeating the whole of the Prologue and next two chapters in a distinct form, at the previous pages 165-169.—L.

Page 3, l. 15.—GWIDO DE COLUMPNA, or GUIDO. This author was connected with the Italian family of Colonna, and distinguished himself as an historian and poet. He flourished during the Pontificate of Nicholas V. (1288-1292), and is mentioned by Dante. He styled himself *Judex Messanientis* (or Messina) in Sicily, where, it is known, he continued to reside as a Judge, and also where he died. His principal work, *Historia de Bello Trojana*, was very popular during the middle ages, while Homer's *Iliad* was known only by name. It was completed in the year 1287, and dedicated to Matthias de Porta, Archbishop of Salerno.

Warton, in his chapter on Lydgate's "Troy Boke, or the Destruction of Troy," says, "This poem is professedly a translation or paraphrase of Guido de Colonna's romance, entitled *Historia Trojana*," and adds, "But whether from Colonna's

original Latin, or from a French version mentioned in Lydgate's Prologue, and which existed soon after the year 1300, I cannot ascertain. I have before observed, that Colonna formed his Trojan History from Dares' *Phrygius* and Dictys' *Cretensis*, who perpetually occur as authorities in Lydgate's translation. Homer is however referred to in this work ; particularly in the catalogue or enumeration of the ships which brought the several Grecian leaders with their forces to the Trojan coast. It begins thus, on the testimony of Colonna—

‘ Myne auctor telleth how Agamamnon,
The worthi kyng, an hundred shippis brought.’

And is closed with these lines—

‘ Full many shippes was in this navye,
More than Guido maketh rehersayle,
Towards Troye with Grekes for to sayle :
For as Homer in his discrypcion
Of Grekes shippes maketh mencion,
Shortly affyrminge the man was never borne
That such a nombre of shippes sawe to forne.’

Yet Lydgate, having finished his version, says—

‘ I have no more of Latin to translate,
After Dytes, Dares, and Guydo.’”—W.

Of the early editions and translations of the work itself, the first known is dated 1477 ; but there are others of an early period, which have neither place of printing nor date. Warton also refers to the popularity of the work, and translates a few lines from Colonna's Prologue and Postscript, which may here be quoted.

“These things, originally written by the Grecian Dictys and the Phrygian Dares (who were present in the Trojan war, and faithful relators of what they saw), are transferred into this book by Guido, of Colonna, a judge ; and although a certain Roman, Cornelius by name, the nephew of the great Sallustius, translated Dares and Dictys into Latin, yet, attempting to be concise, he has very improperly omitted those particulars of the history, which would have proved most agreeable to the reader.

In my own book, therefore, every article belonging to the Trojan story will be comprehended." And in his Postscript: "And I Guido de Colonna have followed the said Dictys in every particular; for this reason, because Dictys made his work perfect and complete in everything. And I should have decorated this history with more metaphors and ornaments of style, and by incidental digressions, which are the pictures of composition. But deterred by the difficulty of the work, etc." Guido has indeed made Dictys nothing more than the ground-work of his story.

Among the various works on the subject of the *Bellum Trojanum*, besides that by Guido de Columna, there is an earlier *Hystoria Trojana*; and a similar early English alliterative romance, entitled "The Gest Historiale of the Destruction of Troy," has been printed from an unpublished MS. in the Hunterian Library, Glasgow, for the Early English Text Society, Lond. 1869, 1874, 8vo. The editors, the late Rev. George A. Panton and Mr. D. Donaldson, concluding that it was derived from Guido's work, they argued that it was translated by the Scottish poet Huchowne, whom Wyntoun commemorates in Book V. ch. xii. In the opinion, however, of some members of the English Text Society, the editors were considered to have drawn a wrong conclusion, and that it was a Metrical Romance translated from the French by a Northumbrian poet. See the Note on the following page.—L.

Page 3, l. 16.—*Omere and Vyrgylle*. The *Iliad* of Homer was but little known during the middle ages. The *Æneid* of Virgil, as written in Latin, had a much more extensive reputation. But Wyntoun, it is apparent, was indebted at second-hand to writers of a later period, for some of the materials which he employed in compiling his Chronicle.—L.

Page 4, l. 21.—DARES OF FRYGY. Dares *Phrygius* and Dictys *Cretensis*, two ancient Greek authors who wrote the History of Troy. Their work, which only exists in an abridged form by Justin, is said to have furnished Guido de Colonna and John Lydgate, the English poet, with the chief materials for their "Troy Book, or the Destruction of Troy."—L.

Dictys of Crete (Cretensis) and Dares of Phrygia, two ancient authors, are said to have written the History of the *War of Troy*, which, as already stated, furnished materials to later writers. The work published in their name passed through many editions, and was translated into various languages. The one by Guido de Columna, *Historia Trojana*, is best known as having proved the fruitful source of such histories and romances. Of these, the first to be mentioned is the *Roman de Troie*, by Benoit de Sainte-Maure, an Anglo-Norman poet, in hexameter verse in six feet, which remained unpublished till a recent period. This poet lived in the reign of Henry II. of England (1154-1189), and the French romance was written between the years 1175 and 1185.

His original French metrical romance extends to 30,408 lines. It was first printed at Caen in 1870, and has the following title:—"Benoit de Sainte-More, et Le Roman de Troie, ou les Métamorphoses d'Homère et de l'Épopée Gréco-Latine au Moyen-Age. Par A. Joly. Paris, Librairie A. Franck. 1870." 4to. The Editor has prefixed a learned dissertation of 109 pages, in which he considers at full length the question respecting the authorship of "*Le Roman de Troie*" and his other works. There is no doubt that this Benoit de Sainte-More was an Anglo-Norman Trouvère, and is to be distinguished from another Anglo-Norman poet who composed, at the desire of Henry II., King of England (A.D. 1154-1189), as shown by the learned editor, "*Histoire en vers des Ducs de Normandie*." This work, edited by M. Francisque Michel, is included in the series of "*Documents inédits de l'Histoire de France*.—Benoit. *Chronique des Ducs de Normandie*." 1836-1844. 3 vols. 4to.—L.

Page 4, l. 30.—Off Latyne, etc. Wyntoun is here very modest in referring to his qualifications for compiling his Chronicle, as having chiefly derived his materials from the Latin.—L.

Page 5, l. 57.—THE FAMILY OF WEMYS.—It may be agreeable to the reader to know something of the man to whom we are indebted for the Chronicle composed by Wyntown. Schir Jhon, the chief of the family of Wemys, which sprung from the celebrated Macduff the first Earl of Fife, was the great-

great-grandson of Schir Dávy, who was sent to Norway to bring over the young Queen Margaret; in testimony of which honourable employment a silver bason, presented to him by the King of Norway, is still preserved by his family. Schir Jhon, after filling several offices of dignity in the service of his country, died in an advanced age 1482. Sir John, the ninth in descent from him, was created Earl of Wemys by King Charles I.; and the present Earl is the fifth in descent from him. (*v. infra Note on B. VIII. l. 87.*)

A younger son of this family settled in the Venetian territories about 1600, where the author of the *Journey through Great Britain*, 1723, saw a copy of Wyntown's work in the possession of one of his descendants. (*Journey through Scotland*, p. viii.)

A part of G. Douglas's Preface to his *Virgil* (p. 4) is very like this passage of Wyntown's Prologue.—M.

Page 6, l. 94.—Between the Lomownde and Bennarty.—This refers to the parish of Portmoak, in Kinross-shire, lying betwixt Lochleven and Fifeshire. It forms a rich landscape stretching along the banks of the Loch, comprehending West Lomond Hill and Benartie, and opposite St. Serfe's Inch. It is sometimes stated that Portmoak could also boast of its Priory. For this there is no good authority; but having a church in early times, and an old place of sepulture, as I shall have occasion elsewhere to describe at greater length, it may not unlikely have been used by the monks of St. Serf or Servanus for that purpose.—L.

Page 7, l. 117.—PERYS COMESTOR (PETRUS). "Petrus cognomine Comestor, sive Manducator," because it was said he *devoured* the Scriptures. He died 12 kal. Novembris 1178. He addressed his great work, *Historia Scholastica*, to William, Archbishop of Senonens, or Sens, in the year 1175. In mentioning the work, Warton (*Hist. English Poetry*) calls it "a sort of Breviary of the Old and New Testament, accompanied with elaborate expositions from Josephus and many Pagan writers. It was compiled at Paris about the year 1175; and it was so popular as not only to be taught in schools, but even to be publicly read

in the churches with its glosses." The earliest edition appeared in 1473.—L.

Page 7, l. 126.—We have an explanation of the mystic meaning of this line by no less a commentator than Pope Alexander III. "*Flos iste (the rose) Christum regem exprimit ac designat, qui de seipso loquitur dicens, Ego flos campi, et lilium convallium.*" To which his Holiness with equal propriety adds several other texts, which, with some further information concerning the mystic rose, may be seen in the note on *Will. Newbrig.* L. III. c. iiii., or *Cérémonies Religieuses, par B. Picart*, vol. II. p. 15.—M.

Page 9, Chap. I. In honowre of "the Ordrys nyne off haly Angelys," the author, in place of Seven Books or Divisions, latterly extended his Chronicle into Nine.

Wyntoun here refers to (Lib. II. Homilia xxxiv.) one of the Homilies on the Gospels of St. Gregory, in which, describing the Nine Orders of Angels, where he says: "Novem verò Angelorum ordines diximus: quia videlicet esse, testante sacro eloquio, scimus Angelos, Archangelos, Virtutes, Potestates, Principatus, Dominationes, Thronos, Cherubim, atque Seraphim. Esse namque Angelos et Archangelos, pene omnes sacri eloquii pagine testantur. Cherubim verò atque Seraphim sæpe, ut notum est, libri Prophetarum loquuntur. Quatuor quoque ordinum nomina Paulus Apostolus ad Ephesios enumerat, dicens; *supra omnem etc.* (Sancti Gregorii Papæ I. Magni Opera, Tom. i. p. 1603.)

"Angelorum quippe et hominum naturam ad cognoscendum se Dominus condidit: quam dum consistere ad æternitatem voluit, eam proculdubio ad suam similitudinem creavit."—F.

Page 10, l. 39.—SAINT GREGOR in *ane Omely.* Gregory the First, surnamed the Great, was elected Pope in the year 590, and died in the year 604. Wyntoun here alludes to one of his Homilies on the Gospel. In the edition of "*Homiliæ quadraginta Beati Gregorii Papæ de diversis lectionibus Evangelii,*" printed at Antwerp 1509, 4to, it occurs as "*Lectio Sancti Evangelii secundum Lucam xv.,*" with this title, "*Homilia lectionis ejusdem habita ad populum in basilica beatorum Johannis et Pauli, Dominica tertia post Trinitate, Homilia xxxiiij.*" It also forms

Homilia xxxiv. of Book Second in the Benedictine edition of the Works of Sancti Gregorii, Papæ I., cognomento Magni, Opera Omnia, vol. i. p. 1600. *Parisiis*, 1705, folio.

In Book V. (vol. ii. page 46), Wyntoun devotes Chap. XIII. to St. Gregory, or, to use his own words—

This Chapter tellis of Saynt Gregor,
That quhylome wes the Gret Doctor.—L.

Page 11, l. 71.—

That in the felde of Damask fayre.

“Remansit homo in loco ubi factus est in agro, scilicet Damasceno.”—(*Petri Comestoris Historia Scholastica*, p. 7.)—F.

Page 16, l. 185.—Cayinis, occasionally written Kayin, Kaynys (for Cain), and Tubulkayn (Tubal Cain).

Other words and Scripture names, owing to the peculiar orthography of the Royal MS., are sometimes not very intelligible, such as—Froyte (fruit), swn, swnnys (son, sons), wauiys, waŵis (waves), haŵyn (haven, harbour), wowelle (wool).—L.

Page 16, l. 204.—

And wyttht that schot he Kayin slewe.

“Casu interfecit Caym inter frutetac estimans feram.”—(*Petrus Comestor*, p. 12.)—F.

Page 17, l. 226.—The passage here quoted from Josephus of the first invention of Music, is contained in Chapter Second of the Antiquities of the Jews. The reference is there made by the Jewish historian to Jubal having erected two inscribed pillars, which may be quoted from W. Whiston's translation:—

“And that their inventions might not be lost before they were sufficiently known, upon Adam's prediction that the world was to be destroyed at one time by the force of fire, and at another time by the violence and quantity of water, they made two pillars; the one of brick, the other of stone; they inscribed their discoveries on them both: that in case the pillar of brick should be destroyed by the flood, the pillar of stone might remain, and exhibit those discoveries to mankind: and also

inform them that there was another pillar of brick erected by them. Now this remains in the land of Siriad to this day."—L.

Page 17, l. 243.—

Josephus sayis, in tyll his buke.—(See *Antiq. of the Jews*, Book i. c. ii.)

Page 19, l. 279.—

Of Enoch . . .

In tyll hys tyme bukys he wrate

That drownysde ware in Noey's "spate."

Spait or *spate*, which usually signifies a flood or inundation, is here applied to the Universal Deluge.

Enoch, the seventh of the antediluvian patriarchs, was born B.C. 3378, in the year of Creation 1122. His name occurs in Genesis v. 24, Ecclesiasticus xlv. 16, Hebrews xi. 5.

In the General Epistle of Jude, mention is made of prophecies uttered by Enoch; and among the apocryphal writings discovered in Abyssinia, there was published at Oxford in 1821, and again in 1838, *The Book of Enoch The Prophet*, by the Rev. Dr. Richard Laurence, afterwards Archbishop of Castel, who died in December 1838.—L.

Page 19, l. 283.—

Tharfor he is yhit quyk lywänd,

Bydand the Antecrystyes come.

"In fine Mundi redebunt ad communem vitam Henech et Elias, ut Antichristo per conciones deputationes et miracula deoptenant; ideoque ab Antichristo martyrio officientur . . . Ita passim Patres hii et in Apocal. c. ii. est que communis hic fidelium sensus et traditio."—(*Corn. a Lapide Comm. in Gen.*, p. 104, ed. Oxford, 1648.)—F.

Page 20, l. 323.—

The Grekys in thar langage all

Geos the Erde thai oysyd to call.

"Sic dicitur a *Geos* quod est *Terræ*."—(*Petrus Comestor*, p. 13.)—F.

Page 21, l. 335.—

Thai past and spred fra land to land,
And Brwyt in Bretayne of thaim fand.

Wyntoun here quotes *Geoffrey of Monmouth*, Book I. c. xii-xvi.—F.
Page 21, ll. 336-351.—It is rather singular that Macpherson, in his extracts from the earlier Chapters, should have overlooked this account (although not of much importance) of the first arrival of Brutus in Britain, and of the giant Coryne and other *geowyndys* or giants, who then had possession of the land.—L.

Page 26, l. 483.—

Sum that oysyde of hym to spek
Sayde he wes that Melchisedek.

“Hebræi, teste S. Hieromyo hic in quest. voluit Melchisedec fuisse Sem filium Noe: vixit enim Sem usque ad tempora Abræ et Melchisedec.”—(*Corn. a Lapide Comm. in Gen.*, p. 156.)—F.
Page 26, l. 501.—

And the foure Kynrykys pryncypalle.

Martinus Polonus states them differently, “Babylonicum ab Oriente, quod inœpit a Nino, tempore Abrahæ. Carthaginiense: a Meridie quod inœpit tempore Judicum. Sub Thola duce, quando Carthago condita est. Macedonium a Septentrione quod inœpit ab Alexandro, tempore Machbæorum. Romanum ab Occidente, quod cœpit a Romulo.”—(*Mart. Polon.*, 3. 20.)—F.

Page 36, l. 809.—

In to the wattyre of Gangys.

C. Jul. Solinus, in Cap. LXV. of his *Polyhistor*, devoted to India, among the wonders of the Indian rivers, says:—“Aquæ etiam gignunt miracula non minora. Anguillas ad tricenos pedes longas educat Ganges, quem Statius Sebosus inter præcipua miracula ait uermibus abundare, cœruleis nomine, et colore. Hi bina habent brachia longitudinis cubitorum non minus senum, adeo robustis vribus, ut Elephantos ad potum ventitantes, mordicus comprehensos, ipsorum manu rapiant in profundum.”—(*Coloniæ*, 1520, 4to, fol. 84, vel. *Lugduni*, 1538, 8vo., p. 152.)
Page 36, l. 828.—Account of the “Wonders in the Yndis Se.

Great Eels in the Waters of the Ganges, etc., Translatyde welle in oure langage."

It is somewhat uncertain to what book Wyntoun refers for the Ferly's of Inde, as no English translation of his time is known of the *Imago Mundi*, but one of the books which issued from the press of William Caxton professes to have been translated from the French, is entitled, "The Myrrour of the Worlde," and printed in the Abbey of Westminster in the year 1481, folio, and passed through two editions. Extracts from this work, somewhat resembling Wyntoun's account of "geauntes and other mervalles," are given in Dibdin's *Bibliotheca Spenceriana*, vol. iv. pp. 231-244, but they are too long for quotation.—L.

Page 41, l. 969.—

The land off Tebys in it lyis,
And off it lord was Saynt Morys.

See *Honorii Imago Mundi*.—F.

Page 42, l. 986.—The legend of the Amazons, "Thai war wemen wyld and wycht," as a nation of female warriors, fierce and brave, and peculiar in their institutions, is of great antiquity. Every one is familiar how much the Greeks credited the Amazonian legend, and how their figures are represented in the finest remains of ancient Greek sculpture, armed with a lance, and wearing a helmet, with long hair; the right breast uncovered, and their short kirtles displaying the symmetry of their figures.

There is, however, a striking contrast in the figures of other Amazonian warriors, who still flourish in Africa. Captain R. F. Burton, in his work, entitled "A Mission to Gelele, King of Dahomé," with notices of the so-called "Amazons," etc., London, 2 vols. 8vo., 1864, gives an amusing description of their manners and customs, a reference to which is sufficient.—L.

Page 43, l. 1024.—A clerk that tretys off this matere.—F. (No reference is here added to this line.)

Page 53, l. 1343.—The reader will no doubt recollect that the exuberant fertility ascribed to Britain by Wyntoun, who has had it at second-hand, probably from Henry of Huntindon (*f.* 171, *a*), is by Solinus [*c.* 34] appropriated to Ireland. A similar account is given of the Balearic Islands. (*Justin.* L. XLIV. c. xiv.)—M.

Page 54, l. 1373.—*v. Bedæ. Hist. Eccles.* L. i. c. i.; though Wyntown's author seems to have been Henry Hunt. [*f.* 171 (2^d) *b*], whose work was probably common in Scotland, as Huntington was during most of his time under Scottish Princes.—M.

Page 54, l. 1382.—Fordun (p. 285) and Wyntown seem to have copied this story from Huntindon (*f.* 171 (2^d) *b*), who, for ought that appears, may be the original author of it. Yet, notwithstanding the wonder he expresses at the vanishing of the Pichts, the name was retained by the people of Galloway in his own time. (Compare *J. Hag.* col. 261, 262, 264; *R. Hag.* col. 322; *Ailred.* col. 342, 343; *Bromton.* col. 1027.)—M.

Page 54, l. 1383.—*Bertane*, and sometimes *Barlan*, are used promiscuously with *Bretane* and *Britain* by the common metathesis or transposition of *r* with its neighbouring vowel.—M.

Page 55, l. 1414.—*Ymago Mundi*. See previous note to page 36, line 828. The work here referred to is not much known, but may be identified with one *De Imagine Mundi*, that was popular during the Middle Ages. It is preserved in various old MSS., and was first printed, without place or date, but probably at Nuremberg, about the year 1472, with this title, "Christianus ad Solitarium quendam de Ymagino Mundi." (See Brunet, under the name Christianus, Hain, Repertorium, No. 8800.) In the *Nouvelle Biographie Générale*, tome xxv. p. 79, the writer says,—" *Imago Mundi*, abrégé de Cosmographie d'Histoire, qui a été longtemps dans toutes les mains. Les exemplaires manuscrits en sont, en effet, très-nombreux, et l'on en compte sept éditions." Wyntoun had certainly a copy of the book in his hands, and he made copious use of it in his Notes on General History, as well as on the succession of the Popes from the times of the Apostles.

In the *Contenta hoc Honorii Opere* we find

De Mundi Imagine Libri III.—

Lib. I. De Mundo Supero et Infero seu de Sphæra.

II. De Temporum differentiis.

III. De Temporum volubilitate, seu Chronologia.

De Mundi Philosophia, Libri IV., etc.

The author Honorius Augustodunsis, Presbyter et Scholas-

ticus (a Presbyter of the Diocese of Autunois, an ancient province of France), is said to have flourished under the Emperor Henry v., who died in the year 1124. According to Fabricius (*Bibliotheca Latina Med. et Inf. Aetatis*), he assigns the date of 1300. A collected edition of the works of Honorius is contained in the *Maxima Bibliotheca Veterum Patrum et Antiquorum Scriptorum Ecclesiasticorum*, vol. xx. Lugduni, 1677, folio. The *Summa totius et Imagine Mundi*, or first portion, is divided into three books, and each of them into numerous chapters. The reader who has access to it may also consult the great National work, published by the late learned Chevalier Pertz, *Monumenta Germaniae Historia*, vol. xii. p. 125.—L.

Page 56, l. 1445.—This Nembrot stalwart wes of pytht.

“Nemroth qui coepit primus potens esse in terra: et robustus venator hominum coram domino.”—(*P. Comestor*, p. 18.)—F.

Page 57, l. 1469.—

Comestor sayis in this chawngyng
God made na wrocht, na wnkouth thyng.

“In hac divisione nihil novi, fecit Deus: quia voces Eædem sunt apud omnes gentes sed dicendi modos et formas diversis gentibus dicunt.”—(*P. Comestor*, p. 16.)—F.

Page 58, l. 1491.—

Off this Nembrot, the swn off Cus,
Frere Martyne cald hym Saturnus.

“Eodem tempore Nembroth, qui et Saturnus, a Jove filio suo eunuchisatus, ad prædictum jam regnum pervenit.”—(*Martinus Polonius*, 6. 38, also 4. 16.)

“Julii Anno super annotato qui quidem dies in hujus venerande translacionis memoria in presens colitur et veneratur.”—F.

Page 61.—According to Ovid (*Metamorph. Lib. i. l. 89*) the Golden Age and Saturn, *Aurea prima fata est ætas*, might be said to represent the time of Adam in Paradise.—L.

Page 62, l. 1634.—The Iron Age.—See *Ovidii Metamorph. Lib. i. l. 127. De duro est ultima ferro.*—L.

Page 65, l. 1700.—Wyntown here and elsewhere appears to have been acquainted with Woden's title of *Al-fadr*.—M.

Page 66, l. 1735.—The "Seŵynty Interpretowrys." In a subsequent passage Wyntoun has styled them "The Seventy Clerkis," that number of persons having been employed in the translation of the books of the Old Testament from the Hebrew into Greek. See also the note to p. 154, l. 655.—L.

NOTES ON THE SECOND BOOK.

Page 69, l. 9.—*Orosius*, Lib. I. c. 1.—M.

Page 69, l. 18.—FRERE MARTYNE or Martin, so styled by Wyntoun, is best known by his name Martinus Polonus, Archbishop of Consentinus or Cosenza in Calabria. His Chronicle or *Supputationes* will be noticed afterwards.

An old French translation of this work was also in repute, and printed with this title—"La Chronique Martiniane de tous les Papes qui furent jamais et finist jusques au Pape Alexandre (VI.), derrenier (trad. du latin de Martin Polonois en françois, par Sebast. Mamerot en 1458). Imprimee a Paris, pour Antonie Verard (vers. 1505) folio."—L.

Page 70, l. 22.—PAULUS OROSIUS. His chief work, the History, in Seven Books, passed through many editions after the invention of printing. It first appeared under the title: "Pauli Horosii Presbyteri Historiographia discipuli Sancti Augustini Episcopi, viri Hispani generis eloquentissimi, Adversum Christiani nominis Querulos Prologus in libros septem."—Per Johannem Schussler florentissime vobis Auguste concivem impresse, 1471, folio. Besides translations into Italian, French, and German, and King Alfred's into Anglo-Saxon, in Ebert's Bibliographical Dictionary no less than fourteen editions are specified, prior to the critical edition by Sigbertus Havercampus. *Lugd. Batav.* 1767, 4to.—L.

Page 73, l. 46.—Hyr hayfe in wympyll arayand.

Orosius does not give the account of her (Semiramis) plaiting her hair on the basnet and riding into the town.—F.

Page 76, l. 131.—

Nynus . . .
 Fra quhom Barbere sutely
 Has made a propyr genealogy
 Tyll Robert oure Secownd Kyng,
 That Scotland had in governyng.

Other references by Wyntoun to this Genealogy or History of the Stewarts occur elsewhere, but the work itself unfortunately is not at present known to exist.—L.

Page 76, l. 132.—

Sere Dardane, lord de Frygya,
 Fra quhom Barbere sutely
 Has made a propyr genealogy.—F.

Page 76, l. 137.—Wyntoun here quotes *Barber's Origin of the Stuarts*, a work now lost, or dormant.—M.

Page 77, l. 159.—

He kend the Caldeys perfytyly,
 The scyens off astronomy.

“Vel Abram peritus astronomorum.”—(*P. Comestor*, p. 18.)—F.

Page 77, l. 174.—

And, as we fynde, the Jubilé
 Fyrst in hys tym fundyn was.

“De hâc victoriâ tradunt Jubelium melium habuisse.”—(*P. Comestor*, p. 18.)—F.

Page 81, l. 297.—The Ile off Rodys than tuke thai.

“Idemque post paululum bello victi, patriâ profugi, ignarique rerum credentes quod se penitus a congressu totius humanæ habitationis abstraherent, Rhodum insulam que Ophiussa antea vocabatur, quasi tutam possessione ceperunt.”—(*Orosius*, Lib. i. vii.)—F.

Page 82, l. 704.—

In Egypte that fertylyte
 Begowth to ryse in Josephys dayis
 As in hys cronykill Orose sayis.

“Ante annos conditæ Urbis M^{VIII}. fuisse apud Aegyptum primum insolitam fastidiendamque ubertatem, deinde jugem atque intolerabilem famem.”—(*Orosii* Lib. i. c. viii.)—F.

Page 89, l. 521.—*Inde genus, etc. Ovidii Metamorph.* Lib. i. l. 414, contains allusions to the mythical tradition how the earth was re-peopled after the General Deluge by Deucalion and his wife Pyrrha. Wyntoun, at l. 527, concludes with a caution that the story of throwing stones behind them is not to be held as a matter of faith, as none can find it in the Articles of the Creed.

This quotation from Ovid's *Metamorphoses*, lib. i. (in Burmán's edition, vol. ii. p. 55), reads: "*experiensque laborum*," and refers to the lines "Deucalione and Pyrrha," as in the previous part of this chapter, l. 467, etc., describing the "*Spat*" off Dew-calyonys flude, or the Deluge.—L.

Page 92, l. 622.—Dynus or Dyonysius, one of the names of Bacchus, the son of Jupiter, by Semele, daughter of Cadmus, King of Thebes.—See Bell's *Pantheon*, pp. 117-123.

Page 93.—The most ancient authority known for the substance of this chapter VIII. is Nennius (c. ix.) But he, or his authors, only sowed the seed, which in the course of succeeding ages has grown to an enormous mass of absurdity under the hands of the Irish and Scottish fabulists, who for several centuries prided in it as their original history. What a comfort it would have been to them to have discovered, that the Galsæci and some other people of Spain had in ancient times a tradition among them, that their ancestors came from Greece. (*Justin.* L. XLIV. c. 3. *Plin. Hist.* L. iv. c. 20.)—M.

Page 100, l. 857.—The opinion, that the Scottish or Irish language was spoken in the northern parts of Spain, is defended by Lhuyd in his *Archæologia*, who, we see, is not the first who has said so. But it must be acknowledged, that the examples adduced by him to prove the affinity of the languages are by no means satisfactory: nor does there appear any resemblance to the Irish in the several specimens of Cantabrian, in *Chamberlayne's Oratio Dominica*, 171.—M.

Page 103.—Symon Breke, it is said, first brought from Spain into Ireland the famous Coronation Chair. In Book III. Wyntoun devotes Chap. ix. line 1039, etc. See also note to page 168 (at the following pages, 212-215) respecting it.—L.

Page 104, l. 971.—The two sons of Belus, King of Egypt, were

Schyr Danaws, named Danaides, who had fifty daughters, while his brother, Egistus, had the same number of sons.

Page 106, l. 1036.—Ganymede ravished by Jupiter in the form of an eagle.—See *Ovid. Metam.* lib. x. l. 158.

Page 111, l. 1209—

A fell were [war] ras, as Orose sayis,
Between the people of Crete and Athens.

This was B.C. 1412. The words of Orosius, in Lib. i. cap. xiii., are—*Certamen inter Cretenses et Athenienses, Lapithas et Thessalos.* “Anno ante urbem conditam DLX. atrocissimum inter Cretenses et Athenienses certamen fuit: ubi populis utrimque infeliciter profligatis cruentiorem victoriam Cretenses exercuerunt: qui nobilium Atheniensium filios Minotauro, utrum fero homini, an humanæ bestiæ aptius dicam nescio, devorandos crudeliter addicebant, atque informe prodigium effossis Græciæ luminibus saginabant. Iisdem diebus Lapithæ et Thessali famosis nimium certavere conflictibus. Sed Thessalos Palæphatus, in libro primo Incredibilium prodit ipsos à Lapithis creditos dictosque fuisse centauros, eo quod discurrentes in bello equites veluti unum corpus equorum et hominum viderentur.”—L.

Page 112.—The Centaur, well known in Mythology, was a fabulous being, supposed to be half man and half horse, and, as might be expected, figures in various ancient authors. It has been supposed that this fancied monster had its origin among the Lapithæ, a tribe in Thessaly, who distinguished themselves in having first invented the art of breaking horses. Their great dexterity in the art of horsemanship, while the rest of Greece fought only on foot or in chariots, enabled them to clear Mount Thessaly of the bulls which infested it. It is unnecessary to connect them with Greek history, and their contest with the Lapithæ, a people of Thessaly. Their celebrity in modern times is chiefly owing to existing remains of Greek Art, more especially in the Metopes of the Pantheon at Athens, now forming a portion of the Elgin Marbles, and also of the Phygalian Marbles, preserved in the British Museum.—L.

Page 112, l. 1237.—In till a buke that PALEFAT,

Off hys uncertane ferlyis wrate.

We find the name of an ancient Greek author, Palaephatus, who is usually said to have flourished before the Siege of Troy. It is thought that two persons of the name may have flourished at different times. See *Th. C. Harlesii Notitia*, etc. The work that exists under his name has no claims to such remote antiquity. It is entitled "*Περὶ τῶν Ἀπίστων Ἱστοριῶν* : De Incredilibus," and is included in various collections. The one most useful and easily accessible was edited by the English antiquarian, Thomas Gale, under the title, "*Opuscula Mythologica Physica et Ethica, Græce et Latine. Amstelædami, 1688, 8vo.*" The first chapter of the work is the one entitled, "De Centauris." In Bell's "*New Pantheon*," *Lond.* 1790, vol. i. p. 164, he says, "Palaephatus, in his book of Incredibles, relates, that under the reign of Ixion, king of Thessaly, a herd of bulls on Mount Thessaly ran mad, and ravaged the whole country, rendering, in particular, the mountains inaccessible; that some young men, who had found the art of curbing and mounting horses, undertook to clear the mountain of the bulls that infested it; and that, having pursued them on horseback for this purpose, they were thence called Centaurs. Rendered insolent by their success in this enterprise, they insulted the Lapithæ, a people of Thessaly, and because, when attacked, they fled with great expedition, they were conjectured to be half horses and half men.

"The Thessalians early distinguished themselves from the rest of Greece, who fought only on foot or in chariots, by their application to horsemanship. To acquire the greater dexterity in this art, they frequently contended with bulls; and as, in provoking the animal to attack them, or in resisting him when enraged, they employed darts or javelins, they thence obtained the name of Centaurs, *κεντρεω*, signifying to goad or lance, and *ταυρος*, a bull; and Hippocentaurs, from *ἵππος*, a horse. These horsemen becoming formidable by their depredations, the equivocation of the name occasioned them to be accounted monsters of a compound nature; and as this idea favoured the marvellous, it was eagerly adopted by the poet."—L.

Page 115, l. 1304.—THE MYNATOUR.—The Minatour was a fabulous monster frequently mentioned by the old Greek and Latin Poets, and said to have been the offspring of an unnatural passion of Pasiphæ, daughter of Apollo, and wife of Minos, King of Crete, for a bull, having been enabled to gratify her lust by the art and skill of Dædalus. See Pausanias, Diodorus Siculus, Ovid, as well as modern authors on Mythology. The monster Minotaur was destroyed by Theseus after he had escaped by the help of Ariadne, the daughter of Minos, from the labyrinth constructed by Dædalus. By the Grecian sculptors, this monster (*Monstrum biformis*) was represented as a human figure with the head of a bull.—L.

Page 116, l. 1349.—DÆDALUS and ICARUS.—Dædalus, according to Ovid (*Metamorph. viii.*), was the most skilful artist that Athens or Greece ever produced, both as an architect and a statuary. He was also remarkable as the inventor of many useful instruments. Having been condemned at Athens for a murder, he retired to Crete. He took with him his son Icarus, and in their attempt to escape from that island, where they were detained prisoners by Minos the King, the son, by neglecting the instructions of his father, Dædalus, by soaring too high, was deprived of his artificial wings, formed of wax and feathers, and fell into the sea, called by his name the Icarian.—L.

Page 118, l. 1397.—The three lines here, which Macpherson says occur on the margin of MS. Cotton, form part of the regular text in MS. W.

NOTES ON THE THIRD BOOK.

Page 131.—The Prologue of Book Third in MS. W. is numbered Cap. xxxvi., and lines 7, etc., are thus given—

He biddis thaim thus in Latyne leid,
 And is on Inglis as we reid
Memento dierum, Haif mynd of dais
Antiquorum Of old, he sais
 Haif thocht of ilk generatioun
 As thai fell in successioun.

The words of the Latin Vulgate (Deut. xxxii. 7) are—
 “Memento dierum Antiquorum: cogita Generationes singulas:
 interroga Patrem tuum, et annuntiabit,” etc.—L.

Page 137, line 122.—

With tympanys and with sweet syngyng.

Tympane, *Lat.* Tympanum. *The Sistrum*, a timbrel, tabor, or drum.

Page 149, l. 4.—The name of Turkey, or Turkistan, then belonged to that part of Asia now called, with a mark of distinction, Turkey in Asia. Some years after the death of Wyntown the Turks extinguished the faint remains of the once mighty Roman Empire, then contracted to a petty territory around Constantinople, and afterwards communicated their name to the large country in Europe, which is now almost exclusively known by the name of Turkey.—M.

Page 153, l. 620.—Wyntown confounds Edinburgh with Allynclowd (Alcluyd), which is the old name of Dunbarton, a place once famous as the seat of the ancient Kings of Strath-Cluyd. In the middle ages the very existence of this kingdom, as well as the situation of its capital, was almost forgotten. Geoffry of Monmouth places it at Carlile. The author of *Polychronicon* (p. 199), is in doubt whether it was at Carlile, at Aldburgh near Burroughbridge in Yorkshire, or Burgham in Westmorland; but he clearly distinguishes it from Edinburgh. The Welsh, I know not for what reason, called Edinburgh *Caer Agned*, which may have led Wyntown into the blunder of confounding it with Allynclowd. Why it got its other names of *Maydyn Castle* and *Sorrowful Hill* (*v. V. R.*), it is not easy to say: that it had the first of these prior to any record concerning Edinburgh now existing, appears from Charters of King David I.—*Chronica de Melros*, particularly a. 1180 and 1255; *Mat. Paris*, p. 907. For the etymology of *Maydyn*, see *Baxter's Glossarium Antiq. Brit.* pp. 109, 163.—M.

Page 154, l. 655.—

But the Seventy clerkis wys,
 Sayis twa less, be thaire storys.

That is, according to the Septuagint or the Greek translation from the Hebrew by the so-named Seventy Interpreters, reduces the 900 years of this period or division by two, according to the mode of reckoning back from the Christian era.—L.

Page 161, l. 853.—This strange episode in the wars of the Medes and Persians, Wyntoun may have derived from his favourite author Orosius.¹ The passage, however, also occurs in the Latin historian Justinus;² when referring to the final contest between the Persians under Cyrus, and the Medes under Astyages, *ante* C. 559. In this engagement the Persians were nearly driven out of the field, until their wives and mothers, by a most unusual exhibition, with hideous outcries and scornful reproaches, impelled them to return to the conflict, when the victory was obtained which terminated the monarchy of the Medes after a reign of 350 years. Instead of a literal translation, the words of Orosius (p. 76) may be quoted:—

“Quo comperto, Astyages, raptis secum copiis, in Persas ipse proficiscitur, acriusque certamen instaurat, proposito suis metu, si quis è praelio cedere moliretur, ferro exciperetur. Qua necessitate instanter Medis pugnantibus, pulsa iterum Persarum acies, cum paulatim cederet, matres & uxores eorum obviam occurrunt, orant, in praelium revertantur: cunctantibus, sublata veste, obscoena corporis ostendunt, quaerentes, num in uteros matrum vel uxorum vellent refugere. Quo facto erubescences in praelium redeunt: & facta impressione, quos fugiebant, fugere compellunt.”—L.

Page 168, l. 1080.—This date is erroneous (1310); it ought to be 1296.—M.

Page 168, l. 1082.—The Coronation Chair, *Ni fallat Fatum*.

For the traditional history of this famous stone, *see Toland's Hist. of the Druids*, p. 103.—M.

This famous Palladium of Scotland is a rough block of stone about two feet long and one foot thick, enclosed in the bottom of an antique wooden chair. After being for some ages degraded from its inaugural office, it was restored to its original dignity

¹ Lib. I. cap. vi.

² Lib. I. cap. xix.

at the coronation of James VI. of Scotland as King of England. (*Speed's Hist.* p. 1222.) Doubts have been started whether that now preserved in Westminster Abbey be the genuine Stone (*Gent. Magazine* for 1781, p. 452, and 1782, p. 22; *Annals*, v. i. p. 242, N†); and it is now known that by the peace of 1328 it was to be restored to the Scots. (*Ayloff's Ancient Charters*, p. lviii.) But then it must be remembered, that several articles of that treaty were infringed on both sides, and there is positive proof that it had not been delivered in 1363. (*Fœdera*, v. vi. p. 426.)—M.

The early notices of the legendary fiction of the celebrated Stone of Destiny connected with the fabulous History of Scotland previous to its removal from Scone, as the Coronation Chair, to Westminster Abbey by King Edward I. in the year 1296, need not be here enlarged upon. In late years its history has been carefully investigated by Dean Stanley in his *Historical Memorials of Westminster Abbey*, 1868. It also forms a still more elaborate and exhaustive communication to the Society of Antiquaries of Scotland, by William Forbes Skene, Esq., in March 1869; inserted in the Proceedings of the Society, vol. viii. pp. 68-105, while separate copies were printed for general sale. Edin. 1869, 4to. See also a Supplementary Notice by Dr. John Stuart in the Proceedings, vol. viii. p. 99.—L.

Page 168.—Hector Boethius (Boyce or Boece) in his *Scotorum Historiæ Libri, etc.* He devotes the first two chapters to the Legends of Gathelus; and the following extract relating to the Coronation Chair, and the similar passage from his two translators, may be subjoined as follows:—

Fol. ii.—“Quieta pace inter gentes sequuta, Gathelus marmori insidens Brigantiæ, ubi Scotorum regiam instituerat, populo jura dixit. Fuit is lapis Cathedræ instar fatalis ut qui ubicunque inveniretur, Scotis regnum portenderet. Hinc usu venit ut de Hispania in Hiberniam vecti & de Hibernia in eam Albionis partem, quæ nunc Scotia appellatur Scotorum reges in eo marmore insidentes usque ad Roberti primi Scotorum regis tempora coronarentur. Suprascriptio lapidi longa post secula (uti res ipsa indicat) hæc est insculpta.

“ Ni fallat fatum Scoti quocunque locatum
Inuenient lapidem regnare tenentur ibidem.”

Lib. xiiii. fol. 298.—“Sed iam in Angliam reversurus Eduardus, ne ullum delitis historiis regni usquam vestigium permaneret, cathedram lapideam, quibus insidentes coronari Scotorum reges consueuerant, è Scona Londinum secum attulit, atque in Vestimasterio, ubi & hodie visitur, deposuit.”

In the translation of the “History and Croniklis of Scotland, translated be Maister John Bellenden, Archdene of Murray, and imprentit in Edinburgh be me, Thomas Daidson, prenter to the Kyngis nobyll grace [1541],” folio.

The First Buke, fo. ii.—“Sicker peace thus standyng amang the two pepyll, Gathelus sittand in his chier of merbyll within his ciete of Brygance governit his pepyll in justice. This Chier of merbyl had sic weird, that it maid every land (quhair it wes found) native to Scottis, as thir versis schawis.

The Scottis sall bruke that realme, as natyve ground
(Geif weirdis fayll nocht) quhair evir this Chier is found.

Throw quhilk hapnit that the said chier of merbyll wes eftir brocht out of Spanze in Ireland, and out of Ireland i thay partis of Albion, quhilkis wer callit efter Scotland. In this chier all kingis of Scotland war ay crownit, quhil ye tyme of kyng Robert Bruse.”

The xiv. buke, fol. 209.—“Attoure kyng Edward afore his returning in Ingland (that na memorie suld remane of Scotland, thair bukis beand universally brint), send the chier of marbyll out of Scotland to London, and put it in Westmynster, quhare it remanes zit.”

In the “Buik of the Croniclis of Scotland, or a metrical version of the history of Hector Bœce,” by William Stewart, edited by W. B. Turnbull [1852], vol. iii. p. 194, are the following lines:—

“How King Edward maid ane Counsall in Sanct Androis,
and take away the marbell stone to Lundoun, and left ane
Rewlar in Scotland:

Quhen this wes done as ze haue hard me mene,
He causit all the lordis to convene

In Sanct Androis, and gart thame sweir of new,
 To him all tyme tha sould be leill and trew.
 Quhen this wes done to Lundoun syne is gone,
 And hed with him the fatis marbell stone,
 The kingis sait and the triumphall trune
 Quhairon the Kingis crownit war in Scune;
 Of Westmister syne in the abba,
 Placit that stane quhair it is zit this da.
 His lieutennand ane freik of nobill fame,
 Quhilk Odomarus callit wes to name,
 In Scotland left behind him that samin tyde,
 Of all Scotland to haif the cuir and gyde."—L.

Page 170, l. 1148.—There is a confusion in this Genealogy, which, I suppose, few readers would think me well employed in attempting to clear up. Besides Fordun, O'Flaherty in his *Ogygia*, and Kennedy in his *History of the Stewarts, Paris*, 1705, have laboured upon it with very little success.—M.

NOTES ON THE FOURTH BOOK.

Page 173, l. 18.—Second Timothy, iv. 7, 8.—M.

Page 173.—*Certamen*, etc. These words (2 Tim. iv. 7, 8) are taken from the Latin Vulgate. The whole passage may be quoted :—"Bonum certamen certavi, cursum consummavi, fidem servavi. In reliquo reposita est mihi corona justitiæ, quum reddet mihi Dominus in illa die justus Judex, non solum autem mihi, sed et iis qui diligunt adventum ejus."

Page 189, l. 391.—Croesus King of Lydia, being taken prisoner, was condemned to the stake by Cyrus, but his life was saved after he actually had been cast on the burning pile.

Page 212, Chap. viii.—THE SCOTS AND PICTS. This Chapter, containing the Catalogue or List of the early Scottish and Pictish Kings, and the similar Chapter xix. at page 238, and elsewhere noticed, form the most important alterations made by

the Author in revising his Chronicle. This will more particularly be described in the preliminary portion of this volume.—**L.** Page 214, l. 1123.—The Harleian MS. instead of Stánmore has Canmore, which appears more consistent with probability, though the general superiority of the Royal MS. made me cautious of departing from it, especially as by its correspondence with Fordun (p. 173: *Scot. Chron.* v. i. p. 107). Stánmore appears to be the genuine reading, though historically false. Canmore, or Kenmore, is at the outlet of Loch Tay, and it is not improbable that Fergus might extend his dominion to it, as the Damnii Albani and Horesti, who seem to have been Gaelic tribes, might on account of the affinity of language prefer his government to that of the Pichts: but the extension of it to Stánemore in Westmerland is a confusion of the history of the small kingdom of the Dalrietan Scots with the latter history of the Scots in the most enlarged sense of the name, and is as absurd as the conquest of Iceland by King Arthur.

It may be observed, that according to Fordun (p. 173), Fergus during his three last years reigned over the lands beyond Dennialban [read as in *Scot. Chron.* Drumalban], whereby his author, most probably a Monk of Hyona, must have understood *on the east side of it*. And Blind Harry (p. 6), in his account of the expedition of Edward I. to Scone, says something of Fergus and the fatal marble chair being at Canmor; but the passage is so grossly and so discordantly corrupted in all the editions I have seen, that it is impossible to guess at the meaning of the author. Add to these, that the name of Lorn, which by every account was a part of the territory of the Scots of Dalrieta, extended much farther east, before the ancestor of the family of Bradalban acquired a third of it by marriage; but its name still remains in Mam-Lorn, a district in the west part of Perthshire.—**M.**

Page 214, l. 1131.—This is the King who bestowed the isle of Hy, or Hyona, on the famous Saint Columba. (*Annales Ultonienses*, (since published) *MS. in Mus. Brit., Cat. Aysc., No. 4795, a. 573.*) Bede, misinformed concerning this donation, attributes it to the North Pichts; and while the Annals of Ulster, and those of Tigernach, whence they are copied, which are far superior

vouchers for such a fact, are defrauded of their due fame and authority by lying dormant in MS., his reputation, which is deservedly very great, has misled most writers in this matter; from whom, however, must be excepted the learned and judicious Usher and Innes, who justly prefer the authority of those who had best opportunity of knowing the fact. (*Usser*, p. 703; *Innes*, *Crit. Essay*, p. 88.)—M.

Page 215, l. 1147.—Most authors call him *Ferquhar fada*, which is understood to mean in Gaelic *Ferquhar the long or tall*. If they are right, Wyntown has mistaken his epithet for the name of his father. It is not, however, impossible that his father may have been a *Foid* (*v. Glossary*, *v. Fwde*), and that Wyntown is right.—M.

Page 219, l. 1229.—

“And, as Frer Martyne tharoff sayis
A Romane sawe a Frankys man
About his hals thare haŵe than
Off gold thrawyn.”

“This Roman slewe the Frankis man,
And fra his nek in tyll that place
Tyt away that goldyn las,
And pwt it abowt hys awyn hals.”

See Frere Mart. Pol. anno a condita Urbe 265.—L.

Page 238, Chap. xix.—List of the Pictish Kings. See above note to Page 212, Chap. viii. of this Fourth Book.—L.

Page 241, l. 1824.—Ged was the sixteenth King of the Pichts by the *Chr. Pict.*, in which he is called Gilgidi: but the *Regist. S. Andreae*, which Wyntown follows, has omitted all the Kings between Cruthnè and him.—M.

Page 250, l. 2061.—“*De Templis Idolorum*, Ubi nunc est Sancta Maria Major, ibi fuit templis Cybeles.”—(Mart. Polon. p. 9.)

In memor of that victory,
The temple called Cymbry,
to commemorate that victory, according to Wyntoun,
Was haldyn in honore
Nere Saynct Mary the Majore.

Page 250, l. 2062.—

The Romanys gert byg in hy
A tempill fayr, and that gert thai
Be Cymbry callid eftyr ay,
That syne wes haldyn in honore
Nere Saynct Mary the Majore.—L.

Page 263, l. 2480.—Virgil, who was born at a village near Mantua, in the year B.C. 70, died at Brundusium, B.C. 19, but his body was removed to Naples, at his special request, and a monument erected over it, on the road that leads from Naples to Puteoli. It remains an object of interest to travellers at the present day. The following distich is usually said to have been written by Virgil himself shortly before his death :—

Mantua me genuit ; Calabri rapuere ; tenet nunc
Parthenope : Cecini Pascua, Rura, Duces.

I sing, Flocks, Tillage, Heroes ; *Mantua* gave
Me life ; *Brundusium* death, *Naples* a grave.

Works of Virgil, i. p. xi., Lond. 1785, 8vo.—L.

Page 263, l. 2485.—The Roman poet Quintus Horatius Flaccus was born at Venusia. He was sent to study philosophy at Athens, and afterwards joined Brutus ; but finding himself not cut out for the profession of arms, following Epicurus, he preferred a life of literary ease and indulgence under the patronage of Mæcenas and Augustus. He died at Rome in the 57th year of his age, B.C. 8.—L.

NOTES ON THE FIFTH BOOK.

Page 273, l. 1.—

Orosius apon syndry wys,
Tyll Babylone Rome paryfyis :
Off Babylone the storys hale
Fra Nynus tais orygynale.

See *P. Orosii Histor.*, Lib. II. cap. VI. and Lib. VII. cap. II.

Paulus Orosius, a native of Spain, and Presbyter of Tاراcona in the year 443. He was sent in mission to St. Augustine in Africa, to admonish him regarding certain erroneous doctrines which had crept into Spain.—L.

Page 279, l. 107.—MS. W. reads—

Terand rais

And over the Pightis regnand wes ;

and lines 115 and 116—

Kenelm, then callit Kenant,

His sone efter him wes regnant.

Page 285, l. 305.—

“The poete Ovyde in hys dayis

Deyd exilyd, as the story sayis.”

Publius Ovidius Naso, the celebrated Roman poet, was born about 43 years B.C. He was banished to Tomos, a town of Moesia, on the Euxine, by the Emperor Tiberius, where he died in the 59th year of his age, A.D. 17.—L.

Page 289, l. 416.—

in tyll Raŵen,

That wes a cyté gret and fayre.

This city of the Papal States, and once the capital of the Western Empire, was made a Roman colony by Augustus. Wyntoun's allusion to it as the town in Italy reckoned in ancient times only inferior to Rome, is explained by its history.—L.

Page 291, l. 491.—THE OWTE YLIS.—See Macpherson's *Geographical Illustrations of Scottish History*. Lond., 1796, 4to, *sub voce* Ilis, Owte Ilis, Inisgall, Sudureyar.—L.

Page 293, l. 556.—The forty days of Lent appointed to be observed by the Apostle St. Peter, as thus stated by Martinus Polonus, p. 29—

“Beatus Petrus Apostolus, primus instituat ante Pascha Domini quadagesemale jejunium ; et ante Nataletres hebdomades : et quartam imperfectam, ab omni Christiano populo instituit venerari, in commemoratione primi et secundi aduentus Domini nostri Jesu Christi,” pp. 29-31. Anno Christi Nato 34.

Page 297, l. 677.—Pope Cornelius having discovered the bodies

of St. Peter and St. Paul in "a cysterne depe," was enabled to decide

Quhilk wes of Petyr the body,
And quhilk of Saynt Paule mycht be
The body cald in propyrte.

"Hac rogatus a Sancta Lucina corpora beatorum Petri et Pauli, de Catacumbis levavit. Et Lucina corpus beati Pauli posuit in prædio suo, via Hostiensi. Beati autem Petri corpus beatus Cornelius posuit in loco, ubi crucifixus est in templo Apollinis, in Vaticano palatio Neronis."—(Mart. Polonus, p. 57.)—L.

Page 300, l. 756.—Here we have a Monarch of Ireland unknown to all the Irish historians. Ducheland is Germany.—M.

Page 315, l. 1234.—Pope Alexander, A.D. 122—

He ordanyd, as Frere Martyne sayis,
Watyre and salt tyll halowyt be.

"Alexander primus, natione Romanus, de patrie Alexandro. Hic constituit aquam aspersionis cum sale benedici, et in habitaculis hominum aspergi."—*Martinus Polonus*, Basilæ, 1559, p. 39.

Page 319, l. 1362.—The phylosophyre Secundus flourished under the Emperor Adrianus. Martinus Polonus says:—"Floruit etiam his temporibus Secundus Philosophus, qui philosophatus est omni tempore silentium servans. Causa autem silentii, in suo libro demonstratur."—(p. 44.)

Page 319, ll. 1373-1386.—Pope Sixtus was chosen Pope in the time of the Emperor Adrian, A.D. 133—

". . . as the Cornykyl sayis,
Wes Pape off Rome, and ordanyt ay
Sanctus [thryse] at the Mess to say," etc.

"Hic constituit, ut diceretur in Missa, *Sanctus, sanctus, sanctus, Dominus Deus Sabaoth*: Et ministeria sancta non tangerentur nisi a ministris."—*Martinus Polonus*, Basilæ, 1559, p. 41.—L.

Page 321, l. 1429.—Trojus Pompeyus, by some called a Spaniard, by others a Roman by birth, his father, uncle, and grandfather having served in the wars of Pompey. He flourished in the

reign of Augustus, and wrote a History of the world, from the time of Nynus to that of the Emperor Octavius, in the form of a chronicle (*Historia Philippica*), divided into forty-four books. The work itself has been preserved only in its abridged form by Justinus Historicus.

Page 329, l. 1684, in MS. W. has—"Of him company;" and line 1690—"Surprysid hir violently."

Page 348, l. 2293.—The Emperor Valerian and Galiene, after maintaining the Empire for fifteen years, were discomfited, and the Emperor, "ay schame he tuk and dishonoure," behoved of force, as stated at line 2303, to lie on the ground beside his horse, and allow Sapor, King of Perse, who has his foot on the Emperor's back in mounting his horse.—See *Boccaccio*, Livre viii.

Page 348, l. 2297.—MS. W.—

That Empryour Waleryane,
Quhen Sapor, kyng of Pers,
Wes for till ryd, behowyd of fors,
To ly evyn down besyd hys hors, etc.

"Iste (Imperator Valerianus) in Hierosolyma et Mesopotamia bellum gerens, a Sapore Rege Persarum victus est, et in ignobilem servitutem est redactus. Nam quamdiu vixit Rex ejusdem provinciæ, pedem cervicibus ejus imponere solitus erat, dum ascendere volebat equum."—(Mart. Polon., p. 60.)

This incident is recorded by Boccaccio in his popular work *De Casibus Virorum Illustrium*, translated into most languages, for instance in "the Boke of Johan Bochas, discryuing the fall of princes, princesses, and other nobles. Translated into Englysshe by John Lydgate." In Book VIII. chap. i. of the Emperor Valeryan he says, "Whose persecusion (of Christians) and hatefull cruelte—

Abated was, as I can well reherce,
By one Sapor, that was kyng of Perce,
By force of armes. . . .
He was by Sapor, maugre his vysage,
This Valerian so straytly brought to wrake,
Lyke a prisoner bounde to servage

By obeysaunce, that founde were no lacke
 To knele on foure and to profre his backe
 Unto Sapor whan him lyst to ryde,
 Thereby to mounte for all his great pride.

(Lond. : R. Pynson. 1527, folio.)

Page 356, l. 2529.—In Fo. C. lxxviii, referring to the fierce persecution of Christians under the Emperor Diocletian, A.D. 286—

“Swa that wythin thretty dayis,
 As Vincent, and Frere Martyne sayis,
 Twa and twenty thowsand were
 Martyrys made in landys sere.”

Martinus Polonus describes the persecutions of the Christians under Diocletian as follows :—Anno Dom. 286. “Tunc in Urbe, Caio Papa martyrio coronato, Marcellinus eligitur. Cujus tempore tanta vis persecutionis efferbuit, ut intra triginta dies, vigintiduo milia promiscui sexus, per diuersas provincias martyrio coronarentur” (p. 64). He then proceeds to state that amidst this massacre, the Pope Marcellinus was induced to sacrifice to idols; but his remorse at this act of idolatry induced him to resign the Popedom, and this brought about his martyrdom.

Page 357.—Here Wyntoun follows nearly verbatim the words of Martinus Polonus, in his account of the Apparition of St. Peter, enjoining the interment of Pope Marcellinus, who had suffered martyrdom A.D. 296, and whose body was allowed to lie on the earth uninterred for thirty days, p. 65.—L.

Page 382, l. 3377.—ÆLIUS DONATUS, a celebrated Roman grammarian and orator, flourished in the fourth century, and had St. Jerome as one of his scholars. From this incidental notice, which was too curious and important to be consigned to oblivion, we learn that Donatus' work was the Grammar taught in the schools of Scotland four hundred years ago, as similar hints in Chaucer's works let us know that it was also then used in England. The reader, who wishes to see the progress of grammatical knowledge in Scotland, will find it in *The Life of Thomas Ruddiman*, by Mr. Chalmers, a work which, though

promising only the life of a private individual, well deserves to be called the LITERARY HISTORY OF SCOTLAND. Donatus was one of two books which are believed to have been the first essays in the art of printing before the invention of separate and moveable types.—M.

His Latin Grammar has been published in various forms, and also in separate portions. *Ars Grammatica, De Octo Partibus Orationis*, etc. This work was among the earliest known specimens of typography, although the copies are usually without name of printer or date. (See Ebert's *Bibliographical Dictionary*, and various works on the invention of printing, and its use in different countries.)

When the art of Printing was established in Scotland, Walter Chepman and Andrew Myllar obtained from James the Fourth a grant of exclusive privileges for printing various works, such as Chronicles, Missales, Portuces, and other books, in order to prevent any persons from bringing the same into this country, and specially grammatical books, such as "Donatis and Ulric *in personas*, or uther buikis that the said Walter hes prentit ellis." It is dated 15th September 1507.—L.

VOLUME SECOND.

NOTES ON THE FIFTH BOOK—*Continued.*

Page 6, l. 4127, etc.—In MS. W.—

Four hundreth xx yeris and thre
 Efter the blessit Nativite
 This Celestyne Pape of Rome
 And kepar of all Cristindome
 Send Sanct Patrik in Ireland,
 And Sanct Pallady in Scotland,
 In thai landis for to preche
 The folkis in Cristin fay to teche.

“Cœlestinus Pontifex: Hic misit Sanctum Patritium, filium
 Conthes sororis Sancti Martini Thronensis in Hiberniam et con-
 vertit omnes ad fidem.”

Page 10, l. 4245, etc. MS. W.—

The Brwte tellis it sa opinly
 That I will lat it heir ga by.

Page 11, l. 4291, etc. MS. W.—

The hawtane message till him send,
 That in Arthuris Gestis is kend:
 That Hucheoun of the Auld Ryall
 Maid his Gestis Historiall,
 Has tretit far more cunnandly,
 Than sufficient to tell am I.—L.

Page 13, l. 4344.—Wyntown does not inform us of what country
 this Huchown was (that being apparently well known when he
 wrote), but the probability is that he was of Scotland, and even
 a friend of Wyntown, from the warmth with which he defends
 him from the censure of some of the small critics of those days.
 It is possible that Huchown (Hugh) may be the Christian name
 of Clerk of Tranent,

“That made the Aventers of Sir Gawane.”

(*Dunbar's Lament for the Death of the Makkaris*,
Bannatyne Poems, p. 76.)

Though Clerk is mentioned after Wyntown by Dunbar, he may have lived before or contemporary with him; Barber is placed in the same line with and after Holland, whom he preceded by about a century. If he was not the same with Clerk, this notice by our author seems all that now remains to rescue from utter oblivion the name of this writer, who, by the character given of him, and the catalogue of his works, appears to have been of no small reputation in his time. But such has been the fate of many a great author: even Rabirius, a poet of the Augustan age, who seems to have been reckoned equal to Virgil, would be totally sunk in oblivion, were it not for some very short notices concerning him.

Maxime nostro ævo eminent Virgilius Rabiriusque."

Seneca de Beneficiis, L. VI. 3.

Cum foret et Marsus, magnique Rabirius oris.

Ovid. de Ponto Eleg., L. IV. 16. 5.

in which poem Ovid reckons up a long list of poets, of most of whom no other memorial remains. Of Valgius, the friend of Horace, praised by Pliny, and esteemed by Tibullus to come as near as any to the immortal Homer (consequently at least equal to Virgil), scarcely a fragment has survived the ravages of time.—(*Horat. Carm.*, L. II. 9. *Plin. Hist. Nat.*, L. XXV. c. 2. *Tibull.*, L. IV. 1.)—M.

Page 13.—It cannot but be subject of regret that Wyntoun has not given us more detailed notices of Barbour, Hucheon, and other contemporary Scottish Poets, and of their writings.—L.

Page 19, l. 4535.—

The wattyr off the fownt for-thi

Quyt wes away rycht suddenly.

See *Mart. Polon.*, p. 96, the notice of Bishop Barabas, the Arryane.—L.

Page 23, l. 4665.—Wyntown very naturally translates *Scotia* Scotland; the clear proofs that *Scotia* had been a Latin name for Ireland were dormant in his days.—M.

Page 23, l. 4665.—Saynt Bryd. Anno a Christo nata 492.

Eodem etiam tempore imperii Iustini beata virgo Brigida obiit in Scotia. (*Mart. Polon.*, p. 100.)—L.

Page 44, l. 5352.—The long conversation between St. Serf and the Devil, however absurd in itself, is valuable as a specimen of the Theology and Logic of the age. The era here assigned to Serf rather disagrees with the legendary story, which makes his disciple Mungo (or Kentigern) cotemporary with Columba, who died in 597. But the latter Sanctologists had a rage for bringing all their great Saints together. St. Serf was perhaps a clergyman of Strath-Cluyd or Dalrieta, taken in war by the Pychts, and consequently a slave or *serf*, whose superior knowledge and sanctity raised him to consequence and veneration among a rude people. The legend of St. Serf in the Aberdeen Breviary (*q.v. apud Bollandi Acta Sanctorum*, 1^m Julii, p. 58), which, I believe, is the only other account of him deserving of any notice, though not near so full, agrees with Wyntown in the most of the miracles, and places the conference with the Devil in a cave at Dysart, said to retain the name of the Saint, but has none of the conversation. Some other fables concerning Serf are noticed by Usher (p. 672).—M.

Page 53, l. 5667.—

In this tyme gret Machomete.

“Anno a Christo natus 614, says Mart. Polonus (p. 115), Eo tempore, Mahumetus propheta Saracenorum surrexit. Fuit autem magus. Et quia epilepticus, ne perciperetur, dicebat tunc loqui angelo, quotiescunque caderet. Et de principatu latronum pervenit ad regnum. A quodam etiam monacho, nomine Sergio, apostata, ad decipiendum populum informabatur.”—L.

Page 58, l. 5821.—

In Ros he fowndyd Rosmarkyne.

This Episcopal See owed its foundation to King David the First. The title of the first bishop was Rosmarkiensis and Rosmarkensis. (*Sir James Dalrymple's Collections*, pp. 246, 388.) Macbeth, Episcopus Rosmarkiensis, is one of the witnesses to King David's Charter to the Abbey of Dunfermline between the years 1124 and 1128. (*Keith's Catalogue*, p. 109.)—L.

Page 58, l. 5826.—St. Boniface the Second, according to Martinus

Polonus, was elected Pope in 531, "et sepultus est in ecclesia Sancti Petri, A.D. 534" (p. 103). On the other hand, he is said to have founded a church at Pictav, after baptizing Nectanus the King. St. Boniface continued preaching for sixty years, and having died at the age of eighty at Rossmarkin, he was interred there in the Church of St. Peter. See notices in Bishop Forbes' *Kalendar*, p. 28. S. Bonifacius, surnamed Querotinus, preached sixty years to the Picts and Scots, March 16, *circa* A.D. 630. At the age of eighty he died at Rosmarky, and was buried in the Church of St. Peter. The legend of St. Bonifacius in the *Breviarum Aberdonense* is disfigured with various historic errors (says Bishop Forbes, *Kalendar of Scottish Saints*, p. 18), yet contains some points which deserve consideration. (See *Kalendar*, p. 281.)—L.

Page 58, l. 5829.—Either the word *sex* is erroneously written for *sevn*, or the author has been led into a ridiculous anachronism by the insatiable ambition of high antiquity in the clergy of Rosmarkyn, which has carried the foundation of their church about a century beyond the reign of its founder, whose name seems to have been too well established in tradition to permit them to ascribe it to an earlier monarch. This is the king who had the correspondence with Ceolfrid Abbat of Ingirvum upon the momentous subjects of Easter and the Tonsure, and got masons from him to build a church in honour of St. Peter: hence his æra is ascertained by Bede.—(*Hist. Eccles.*, L. v. c. 22.)—M.

NOTES ON THE SIXTH BOOK.

Page 63.—The Prologue to Book Sixth, in MS. W., is numbered J^o [100].—L.

Page 63, l. 15.—That is to say, depending on, or confiding in, the justness of their cause.—M.

Page 65, l. 13.—Apparently the *Chronicle of Melros*, wherein this Ewan is the first of the Scottish kings, whose names have been interpolated in the early part, after the writing of the original work.—M.

Page 77, l. 387.—Hed-fyn was famous in after ages as the author of some laws, which, in the reign of Dovenald Mac-Alpin were revived and extended to the whole kingdom, then consisting of a great part of the country of the Pichts united to that of the Scots.—(*Chr. Pict. apud Innes*, p. 783.)—**M.**

Page 77, l. 391.—Wyntown knew nothing of the famous league between the Emperor Charles and Eokal (Latinised by Fordun Achaius), who was so obscure in the old Chronicles consulted by him, that either by their error or his own he has confounded him with Sewald or Selvac.

The eagerness with which some Scottish writers have defended this paltry fiction, which at the best makes their ancestors dependents of the kings of France (*socii* in the style of the ancient Romans) is truly wonderful. The story of Arthur's league with the same Emperor is allowed by the Welsh to sleep in oblivion, though its fame once employed the pen of a Danish writer, whose MS. now rests in the royal archives at Stockholm. (*Wanleii Catalog. apud Hickes*, vol. ii. p. 315.) The English never thought it an addition to their national honour to say that Charles protected five of the Saxon kings against the encroachments of the Merician King Offa. (*Mat. Paris, Addit.*, p. 13.) There is even very little said of it by the Irish, to whom alone the passage of Eginhart is applicable, which has infected so many among the Scots with this nonsense. (*Eginharti Vita Caroli Magni*, p. 115.)

Would Henry III. of England have confided to Alexander II. of Scotland the custody of his Marches, when he was upon an expedition against France, if a treaty of Alliance between France and Scotland had then existed?—(*Mat. Paris*, p. 583.)—**M.**

Page 79, l. 446.—Called also Ethelwulf. He was the father of the illustrious Alfred.—**M.**

Page 80, Chap. VI.—It may be presumed that Wyntown's copy of *Frere Martyne* had not been purged of this offensive piece of Papal history, as many of the MSS. and of the editions have been. He has also had some other information, besides that of Martin, concerning this famous English lady, whose story has afforded so much room for dispute; nor have the hundreds of

authors by whom she is mentioned, many of whom have written expressly upon the subject, been able to clear it of very great difficulties, though her existence as a Pope seems not to have been called in question in the ages immediately following that in which she is placed.

Dr. George Mackenzie, in his life of our author (*Lives of Scottish Writers*, p. 461), says that the copy in the Advocates' Library (viz. A. I. 13) was mutilated, and that a copy belonging to Mr. Kirton was complete. The mutilation extended no farther than the erasure of a few words by some zealous Catholic; but they may still be read. Both the Advocates' MSS. want a few lines. (See *V. R.*) The chapter appears to be full and complete in the Royal MS., and also in the Cotton, from which Hearne has published it in the Appendix to his edition of Fordun, p. 1568.
—M.

Page 80, l. 469.—

Scho wes Inglis off natyowne. . . .

A burges dochtyr, and hys ayre; . . .

Thai cald hyr fadyr Hob off Lyne.

Line 481 (A.D. 855), after studying at Athens,

And cald hyrself Jhon Magwntyne.

(See *Mart. Polon.*, A.D. 873, p. 150.)

Having filled the Papal chair two years, five months, and four days before her sex was discovered. Various works have been published on the history of this Pope Joan.—L.

Page 82, l. 512.—This Colme must not be confounded with the more famous Colum or Columba of Hyona, who died about the time that he was born. This latter Colme was Patron Saint of Dunkeld, where he was buried, and of Inch-Colme in the Forth. St. Cuthbert, who afterwards became so famous as the Patron of Northumberland, was his disciple. (*Sim. Dun. Hist. Eccles. Dun.*, p. 24. *Usser.*, p. 705.)—M.

Page 82, l. 536.—It is almost needless to observe that the King of England, A.D. 820, was Egbert, and of Northumberland Andred; and that the Monks of St. Andrews in the twelfth century were very bad chronologers. There seems, however, to be a small particle of history buried under this mass of fable, the

investigation of which would require a dissertation instead of a note.—**M.**

Page 83, l. 553.—The only ancient record containing this piece of history is *Regist. S. And.* If we restrict the name of Galloway, as now, to the southern part of Scotland, we must suppose that Alpin assisted the people of Strath-Cluyd to throw off the yoke of the Pichts and Northumbrians, to whom they seem to have become tributary A.D. 756. (*Sim. Dun.*, col. 105.) The people of Galloway were Pichts subject to Northumberland, and the appearance of a failure of the Northumbrian Bishopric of Whithern about this time favours the supposition of a change of government in the country. In an ancient catalogue of the Bishops (*Leland*, vol. i. p. 321), Heathored is placed after Beadulf, who is the last noted by Will. of Malmesbury. (*Vita Pontif.*, f. 155 b.) Beadulf was bishop 803 (*Sim. Dun. Hist. Eccles. Dun.*, 8vo, p. 89), and how long after we know not; probably till 830, as Heathored was Bishop of Lindisfarn from 821 till that year, when, if he was the same who became Bishop of Whithern, he may have been translated to the latter, and his time may have reached to the suppression of the bishopric.

According to Florence of Worcester, Heathored Bishop of Lindisfarn died in 828; therefore my supposition that he might be the same with Heathored, the last known Northumbrian Bishop of Whithern, appears to be erroneous.

It is not, however, impossible that the country conquered by Alpin was Strath-Cluyd, which was afterwards in the judicial distribution of the kingdom comprehended under the name of Galloway.

Boyce (f. 201 a) has thought proper to kill Alpin near Dundee at a place which, he says, is on that account called "Pasalpin, id est mors Alpini."—**M.**

Page 83, l. 559, and Page 84, l. 575.—In the year 843,

Quhen Alpyne this Kyng wes dede,
He lefft a sowne was cald Kyned :

At Fortevyot hys lyff tuk end.

Till Ikolmkill than wes he send :

Thare entèryd yhit he lyis

Wndyr epitaphe on this wyis :

*Primus in Albania fertur regnasse Kynedus,
Filius Alpini, etc.*

These quatrains which Wyntown introduces, professing to be engraved on the royal tombs at Icolmkill (or Iona), and forming what is known as the *CHRONICON ELEGIACUM*, have been preserved in the Chronicle of Melros, or *Annales Melrosensis Cœnobii*, A.D. 741, were first printed by Bishop Fell as an Appendix to his *Rerum Anglicarum Scriptorum Veterum*, Oxoniæ, tom. i., 1684, folio, p. 595. See also Bannatyne Club volume 1835, 4to; *Chronica de Mailros*, edited by the Rev. Joseph Stevenson, Edinburgi, 1835, 4to; also Tho. Innes's *Critical Essay*, Lond. 1729, 8vo, vol. ii.; *Pinkerton's Enquiry*, Lond. 1794, 3 vols. 8vo, and Edit. Edin. 1814, 2 vols. 8vo; Professor Cosmo Innes's *Sketches*, Edin. 1861, 8vo.—L.

Page 84, l. 574.—That Kenneth was author of the Laws known by this name has been generally admitted: yet from the most ancient remaining monument of our history there is reason to believe that his superior fame has in this case swallowed up that of his brother, and been the sole cause of ascribing to him the Laws made, not by Kenneth, but by Dovenald Mac-Alpin, who revived the Laws of Hed-fyn (*v. supra*, Note on Page 77, l. 387).—M.

Page 85, l. 595.—The transcriber of the Harleian MS. explains this name (*v. V. R.*) I believe it will require very great etymological ingenuity to deduce it from any dialect of the Gothic or Gaelic languages, unless the several variations of the name be corruptions of *Wem du fada*, which in Gaelic signifies *a cave black and long*; and with this agrees the *nigra specus* of the Elegiac Chronicle, l. 64.—M.

Page 88, l. 675.—That Greg subdued *all* England is evidently fabulous. The foundation of the story seems to be this: Simeon tells us that in the reign of Guthred King of Northumberland (*i.e.* between 882 and 894), an innumerable army of Scots ravaged Northumberland and pillaged Lindisfarn. He adds that their crimes were punished in the same manner as those of

Dathan and Abiram, they being swallowed up by the earth, which we may believe, if we please. This invasion has been magnified by the Scots into a conquest of Northumberland, the people of which being Angles, a succeeding writer might very naturally substitute *Anglia* for *Angli*. The conquest of Ireland seems to be a gratuitous addition in the usual progress of fable, arising from the gratitude of the clergy, to whom Greg was a good friend (*v. Sim. Dun. Hist. Eccles. Dun.*, 8vo. p. 122).—**M.**

Page 90, l. 726.—This Chronicle is erroneous, and has misled Wynthown, in the duration of Constantine's reign, which by the concurring testimony of three of the most genuine ancient Chronicles, with which the chronology also agrees, was forty years before his resignation. (*Chronica apud Innes*, pp. 785, 802, 814.) The five or ten years he is said to have lived afterwards have created the confusion, some writers deducting them from the forty.—**M.**

Page 94, l. 848.—I suppose this little word "*arte*" is the sole foundation of the fine story told by Fordun and all the other historians, except Wynthown and Buchanan following him, of this King being killed with darts shot from a statue.—**M.**

Page 96, l. 884.—This is the truth, which is also confirmed by the *Regist. S. And.* (*Innes*, p. 803). Fordun, staggered by the marriage of an Abbot, a thing reckoned unlawful in his time, or misled by contractions in MSS., has converted his title of *Abbat of Dunkeldyn* to *Abthane of Dull*. The nature and antiquity of this office is unknown to me; but that there was such an office, and that it remained for ages after this time, is unquestionable. David II. granted to Donald Macnayre the lands of Easter Fossache with the *Abthaurie of Dull* in Perthshire. (*Roll. D. 2. K*, 21. in *MS. Harl.* 4609.) The Bailiary of *Abthane* of Dull, and the lands of the *Abthane* of Kinghorn, occur in other grants in the same MS., in *Roll. D. 2. F.*—**M.**

Page 102, l. 1066.—Though it is not proposed in these notes to pay any attention to foreign history, yet as this extraordinary story belongs to the history of the human mind, it may without any impropriety be said to concern all nations. Pope Sylvester

II. was a man of prodigious learning for the age, and a profound mathematician, who had studied natural philosophy, then called magic, under the Saracens in Spain, which seems to be the fountain of the fable; for Saracens and devils were thought almost the same. William of Malmesbury gives an account of this Pope, and after relating his adventures in Spain and the *report* of his transaction with the Devil, he adds that it was usual to traduce the fame of learned men by ascribing their science to intercourse with the Devil. He then proceeds to an account of his preferments, which he more rationally ascribes to the friendship and gratitude of the Emperor Otto, who made him Archbishop of Ravenna, and afterwards Pope, for the care he had taken in his education. He also gives some specimens of his knowledge in mechanics. Platina, the biographer of the Popes, gives the story in all its absurdity, only qualified with "*ut aiunt*" in a parenthesis. (*W. Malmesb.* f. 36-38. *Platina*, p. 303. *P. Æmil.* p. 96.)—M.

Page 106, l. 1210.—This legend of the Emperor Conrad and the young child, who escaped the fate intended and became his successor in the year 1039, will be found in *Martinus Polonus*, pp. 177, 180.—L.

Page 107, l. 1241.—In the W. MS. five lines (1243-1247) are left blank.

That chyld he tuk, and bare it hame,
And till hys wyf than said he, " Dame,
Bryng up this barne now, I pray thé,
For he may happyn oure ayre to be,
Syne we are lyk na barne till haŵe,
Nothir madyn child, na knaŵe," etc.

Page 114, l. 1441.—In this ilke tyme (A.D. 1068) in Frans, etc.

The story of "a lord and his menyhie," devoured by an innumerable multitude of mice, while seated "at their mete," occurs in *Martinus Polonus*, p. 186. "Anno 1068: Hujus tempore *quidam potens* dum sederet in convivio repente a muribus circumvallatus esset, nil ei profuit," etc., p. 186.—L.

Page 121, l. 1660.—This is perhaps what is still called the *Miller's Acre* at Forteviot, whereon Edward Balliol and his English asso-

ciates encamped their little army before the battle of Dupplin.
—M.

Page 126, l. 1810.—An obscurity, which it seems impossible to dispel, had overwhelmed the parentage of Agas (or Agatha) so early as the reign of her great-great-grandson King William, as appears by a work of Joceline addressed to that King. (*Fordun*, p. 505.) Bower has exhibited the various accounts current in his day, of which that in the Book of St. Margaret at Dunfermline appears to be the one followed by Wyntown, which, however, cannot be reconciled with the general belief that the Emperor Henry, who was a saint, was also a virgin, and had no issue. (*Sc. Chr.* vol. i. p. 336.) There is even reason to believe that King David did not know who was the father of his grandmother Agas, since Ailred, who lived in his Court, assigns two different ones to her in the space of a few lines, and in a work professedly upon genealogy. (*Ailred*, col. 366.) The biographer of Margaret, who wrote still earlier, in the reign of Edgar, carefully avoids saying anything of the parentage of her mother.—M.

Page 128, l. 1870.—This is the original of the story of the Weird Sisters, whom Shakespeare has rendered so familiar to every reader: in its original state it is within the bounds of probability.—M.

Page 130, l. 1948.—The tale of the supernatural descent of MACBETH, copied perhaps from that of Merlin by Geoffry of Monmouth, puts him on a footing with the Heroes and Demigods of ancient fable. It was not, however, intended by the inventors of it to do honour to his memory, but to ingratiate themselves with the reigning family; for they concluded, from wicked men being allegorically called *Sons of Belial* in the Scripture, that to call a man the son of the Devil was to call him everything that was bad. How many ugly stories were in a more enlightened age reported of Richard III. of England in order to flatter the family which rose on his fall? Both these princes have had the additional misfortune to be gibbeted in Shakespeare's drama as objects of detestation to all succeeding ages, as long as theatres shall be attended, and perhaps long after Shakespeare's own language shall have become unintelligible

to the bulk of English readers. Wyntown, however, gravely cautions us against believing this foolish story, by telling us immediately that his "Get" was "kyndly" as other men's.

The brief account of Macbeth's life raises his character above all the preceding princes, at least in as far as their actions are known to us. The

Gret plentè

Abowndand, bath on Land and Se,

and the riches of the country during his reign, which, together with the firm establishment of his government, enabled him to make a journey to Rome, and there to exercise a liberality of charity to the poor, remarkable even in that general resort of wealthy pilgrims, exhibit undeniable proofs of a beneficent government, and a prudent attention to agriculture, and to the fishery, that inexhaustible fund of wealth wherewith bountiful Nature has surrounded Scotland. Macbeth's journey to Rome is not a fable, as supposed by the learned and worthy author of the *Annals of Scotland* (vol. i. p. 3, note), but rests on the evidence of Marianus Scotus, a respectable contemporary historian, whose words, almost literally translated by Wyntown, are, "A.D. ML. Rex Scotie Machetad Rome argentum seminando pauperibus distribuit."

The only blot upon his memory is the murder of his predecessor (if it was indeed a murder), who, to make the crime the blacker, is called his uncle, though that point is extremely doubtful. Among the numerous kings who made their way to the throne by the same means is Greg, who is held up as a mirror to princes. To this is added the crime of incest in taking his uncle's widow to wife; but, admitting her former husband to have been his uncle, we must remember that the rules concerning marriage in Scotland appear to have been partly formed upon the Jewish model, before the ecclesiastical polity was reformed, or Romanised, by the influence of Queen Margaret. (*Vita Margarete, apud Bollandi Acta Sanctorum, 10^{mo} Junii, p. 331.*)

Thus much was due from justice to a character calumniated in the beaten track of history.—M.

Page 132, l. 1996.—In the infancy of navigation, when its efforts extended no farther than crossing a river, ferrying places were the only harbours, and were called *Port* in the Gaelic languages, and apparently in the most ancient Greek. Hence we have so many places on the banks of rivers and lochs in Scotland called *Ports*, and hence the Greeks called their ferry-boats *Porthmia* and *Porthmides*. (*Dictionaries*, and *Calcgini Opera*, p. 307.) No ferry on the Earn is now known by this name; perhaps it was originally the *bráde* (*broad*) *ferry*, which being confounded with *bread*, has been Gaelised *Port-na-bara*, the harbour of bread. (*v. Davies, Dict. Brit. vo. Bara.*) The transcriber of the Cotton MS. has here interpolated a line with a French explanation of the name. (*v. V. R.*)

“The ferry call’d Arran” is mentioned by *Blind Harry* (p. 277), and must have been on the Tay or the Earn, most probably the latter, as being opposed to the Woodhaven, which is opposite to Dundee. The name is probably now disused, as I am informed by a gentleman in Dundee that, after several inquiries, he could hear of no such ferry.—M.

Page 132, l. 2023.—This “Hows of defens” was perhaps Maiden Castle, the ruins of which are on the south side of the present Kennoway. There are some remains of Roman antiquity in this neighbourhood, and it is very probable that Macduff’s castle stood on the site of a Roman *Castellum*.—M.

Page 134, l. 2070.—Four pennies in Wyntown’s time weighed about one-eightieth part of a pound of silver; how much they were in Macbeth’s time, I suppose, cannot be ascertained; but in the reign of David I. they weighed one-sixtieth of a pound. If we could trust to *Regiam Majestatem*, four pennies in David’s time were the value of one-third of a boll of wheat, or two *lagenæ* of wine, or four *lagenæ* of ale, or half a sheep. (*Tables of Money and Prices in Ruddiman’s Introduction to Anderson’s Diplom.*) For the quantity of the *lagenæ* compare VIII. l. 3691, with *Fordun*, p. 990; *Sc. Chr.* vol. ii. p. 223, wherein *lagena* is equivalent to *galown* in Wyntown.) It is reasonable to suppose that the whole of the boat was hired for this sum.

The landing-place on the south side was most probably at

North Berwick, which belonged to the family of Fife, who founded the Nunnery there.—M.

The Bernardine or Cistercian Nuns had thirteen Convents, chiefly in Berwickshire, one of which, consecrated to the Virgin Mary, was founded by Malcolm, son of Duncan Earl of Fife, in the year 1216.—L.

Page 135, l. 2118.—The story of these two brothers of Malcolm (see also c. XVI. of this Book), and their refusal of the kingdom, which he, a bastard, obtained, seems to be a mere fiction. Yet why it should have been invented I can see no reason; surely not with intent to disgrace Malcolm, whose posterity never lost the crown, and were such eminent friends to the Church. The transcriber of the Harl. MS., not liking this story, so derogatory to the royal family, omitted it in his transcript, and afterwards changing his mind, added it at the end of his book. All the Scottish writers who followed Wyntown have carefully suppressed it.

Of Malcolm's brothers only Donald, who reigned after him, is known to the Scottish historians; but another called Melmare is mentioned in *Orkneyinga Saga* (p. 176), whose son, Maddad Earl of Athol, is called son of King Donald by the genealogists, because they knew of no other brother of Malcolm. Perhaps Melmare is the same whom Kennedy calls Oberard, and says that, on the usurpation of Macbeth, he fled to Norway (more likely to his cousin, the Iarl of Orknay, which was a Norwegian country), and was progenitor of an Italian family called *Cantelmi*. (*Dissertation on the Family of Stuart*, p. 193, where he refers to records examined reg. Car. II.) In *Scala Chronica* (*apud Leland*, vol. i. p. 529) there is a confused story of two brothers of Malcolm. These various notices seem sufficient to establish the existence of two brothers of Malcolm, but that either of them was preferable to him for age or legitimacy is extremely improbable. It is, however, proper to observe that in those days bastardy was scarcely an impediment in the succession to the crown in the neighbouring kingdoms of Norway and Ireland; that Alexander, the son of this Malcolm, took a bastard for his Queen; and that in England a victorious King, the contemporary of Malcolm, assumed *Bastard* as a title in his charters.

John Cumin, the competitor for the crown, who derived his right from Donald the brother of Malcolm, knew nothing of this story, which, if true, would at least have furnished him an excellent argument.—M.

Page 138, l. 2203.—The word “doun,” taken in here from the Cotton MS. instead of “syne” in the Royal, affords us a tolerable plan of the route of Malcolm and his Northumbrian allies; which, as far as Perth, seems to be the same that Agricola, and all the other invaders of Scotland after him, have pursued. After passing the Forth, probably at the first ford above Stirling, they marched down the coast of Fife, no doubt taking Kennauchy, the seat of Macduff, in their way, where they would be joined by the forces of Fife; thence they proceeded, gathering strength as they went, attended and supported (like Agricola) by the shipping, which the Northumbrians of that age had in abundance [“*valida classe*,” says *Sim. Dun.*, col. 187, describing this expedition], and turned west along the north coast of Fife, the shipping being then stationed in the river and firth of Tay. Macbeth appears to have retreated before them to the north part of the kingdom, where probably his interest was strongest.—M.

Page 139, l. 2244.—This appears to be the historic truth. But Boyse thought it did not make so good a story as that Macbeth should be slain by Macduff, whom he therefore works up to a proper temper of revenge by previously sending Macbeth to murder his wife and children. All this has a very fine effect in romance, or upon the stage.—M.

Page 140, l. 2262.—When the lapse of some ages had thrown the sanctity of ancient custom upon this privilege, it was thought so essential a part of the inauguration of the King, that Edward I. constituted a proxy for Duncan Earl of Fife, then a minor, to place his vassal John Balliol upon the throne. (*Fæd.*, vol. ii. p. 600.) In 1306, this Duncan being in England, and probably still under age, his sister, the wife of the Earl of Buchan, stole away from her husband, and repaired to Scone, where Robert de Brus underwent the ceremony of a second coronation, that she, as representative of Macduff, might place him in the chair, and

thereby assert the rights of her family, which spirited conduct drew upon her the keen resentment of Edward I. (*Trivet*, p. 342; *Fæd.*, vol. ii. p. 1014.) As to the other privilege of leading the van of the army, we find it in the reign of David I. claimed as their due, and obtained, by the Galwegians or Pichts, at the battle of the Standard. (*Ailred*, col. 342; *R. Hagustald*, col. 322.) Hume in the preface to his History of the Douglasses, says that the leading of the vanguard was the prerogative of Douglas, which, in that case, he must have had as Lord of Galloway.

Page 141, l. 2290.—According to Macpherson's Index, we find the Black Priest of Weddale was one of three persons who enjoyed the privileges of Makduff. What these privileges were is not stated. The other parties were the Thane of Fyffe and the Lord Abbyrnethyne.

Indulgentia domini episcopi Candidecase pro capella de veteri Melros. Datum apud Wedale die Mercurii proxima post octauas Apostolus Petri et Pauli, Anno gratio M.CCC.LI.—L.

Page 141, l. 2298.—In 1421 ——— Johnson, as Stewart in Fife, received three gentlemen, who had been concerned in the slaughter of Melvil of Glenbervy, to the *Lach of Clan-Macduff*, three of their friends of the name of Barclay being Sikerborghs (securities) for the proof of their kindred to Macduff, and for their compliance with the forms prescribed. (*Heraldic MS.* communicated to me by George Chalmers, Esq.)—M.

Page 141, l. 2306.—This is the conclusion of the Elegiac Chronicle, as it came from the hands of the original author. It is apparently the work entitled "*Epitaphium regum Scottorum*," composed by Ailred Abbot of Rieval, who was bred up with Henry the son of King David I. (*Joannes Abbas S. Petri de Burgo, apud Sparkes, in anno 975.*)

Page 142, l. 2317.—Including Malcolm, as otherways Robert II. is only nine generations from him.

Page 148, l. 2499.—Saynt Margretys Hope, the name of a small bay in the Firth of Forth, where Margaret, Queen of King Malcolm III., is said to have landed. Alwynus at the time filled the See of St. Andrews for three years (1031-1034).—L.

NOTES ON THE SEVENTH BOOK.

Page 151.—The Prologue to Book Seventh in MS. W. corresponds with Chap. CXXI. The later part of the Wemyss Manuscript having the text divided into chapters varying in the divisions from the printed text of Books VIII. and IX., there is no Prologue to either of these two Books.—L.

Page 157, l. 112.—This story has so much the air of a romance, that if it were not related by a contemporary writer, who gives Malcolm's son King David as his author, it might be suspected to be founded on a treasonable attempt of one Arthur against Malcolm IV. (*Chr. S. Crucis*, a. 1154), Kings of the same name being liable to be confounded in tradition. Fordun and Wynthown evidently had their materials from the same fountain as Ailred, if not from himself; and Bower, in his additions to Fordun, has interwoven some parts of Ailred's narrative omitted by the others. (*Ailred*, col. 367; *Ford.*, p. 400; *Sc. Chr.* vol. i. p. 255.) The story has been copied by several English historians of good credit.

It is worth while to compare the hints in this chapter and in VI. l. 1614, concerning the mode of conducting the royal hunt, and also Ailred's account of the same hunt, with the hunts of James V. (*Pitcottie*, pp. 225, 228.) For a royal hunt somewhat of the same kind, but on a stupendous scale, see *l'Histoire de Genghizcan*, par M. Petit de la Croix, L. iii. c. vii.

Page 165, l. 354.—This place seems not to have been in Scotland: it was probably Montague in Somersetshire, which was founded by William Earl of Moriton, half brother of William the Conqueror, for Cluniac Monks. (*Leland*, vol. i. p. 52; *Speed*, p. 1077.)

Page 166, l. 376.—Notwithstanding the testimony of the interpolated leaf of the Chronicle of Melros, and of William of Malmesbury, an almost contemporary writer, there are many reasons to believe that the bastardy of King Duncan was of that fictitious kind, wherewith the Popes for their own emolument presumed to stigmatise the issue of a marriage between a widow and the relation of her former husband, *unless* they were

well paid for making that lawful, which, as they pretended, the laws of God had declared to be unlawful.

To a judicious reader of history, who chooses to think for himself, the following circumstances will appear worthy of consideration. Authors differ greatly in the date of Malcolm's marriage with Margaret, but all of them place it a considerable time after his accession. William of Malmesbury (f. 99 a) makes King Henry I. say that Edward the Confessor made the marriage: Edward died 5th January 1055-56. The Saxon Chronicle at 1067 mentions the marriage, but it appears to be inserted there for the sake of connection, as being the consequence of Edgar Atheling and others then seeking an asylum in Scotland. Simeon places their first retreat to Scotland in 1068, where they passed the winter under the protection of Malcolm; and he says, that after Malcolm's return from an invasion of England in 1070, the royal exiles again took shelter with him in Scotland, and then he married Margaret. (*Sim. Dun.*, cols. 197, 200, 201.) With him agrees the Chronicle of Melros, written in the dominions and during the reign of David, a son of this marriage, though the interpolated leaf in that Chronicle places the marriage in 1067, and thereby makes it appear inconsistent with itself in the edition. Some MSS. of Robert of Gloucester make it in MLX, and others in MLXX. The true date seems to be the harvest, or rather the winter of 1070, i.e. in the fifteenth year after he was fully established as King by the destruction of his two predecessors. The extreme improbability of Malcolm remaining so long unmarried gives considerable support to the historians of the Orkneys, who inform us that Malcolm's first wife was Ingibiorg, the daughter of Fin, and the widow of Torfin Iarl of Orkney, who was probably in life when Margaret made her first visit to Malcolm's Court. (*Orkneyinga Saga*, p. 90; *Torfæi Orcades*, L. i. chaps. 15, 16.) It is no sufficient reason to deny credit to these writers, that the fact was unknown to the Scottish historians, who lived too long after the time to be well informed, and to the English historians, who knew nothing of the transactions of the Scots before the marriage of Malcolm with Margaret, but their hostilities.

It must be observed that Torfin was the grandson of King Malcolm II., who was the great-grandfather of this King Malcolm; and hence the pretended canonical illegality of the marriage, and the stigma of bastardy fixed upon Duncan by the flatterers of the posterity of Margaret.

Many of the most noble and honourable families in England, and not a few of those in Scotland and Ireland, are descended of King Duncan, by the daughters born to his son William Earl of Moray by his second wife Alice de Rumeli, Lady of Skipton, in Yorkshire.—M.

Page 166, l. 381.—According to the story in VI. cxvi., Donald had a better hereditary title than Malcolm. But, laying aside that story, which is surely fabulous, the succession of brothers had been hitherto so very common in Scotland, that Donald's assuming the royal dignity could scarcely be called an usurpation or presumption. But Wyntown's ideas were entirely those of his own age; which ought not to surprise us, when, with all our advantages, we find it exceedingly difficult to divest ourselves of ideas peculiar to our own times and our own country, by which we often ignorantly and presumptuously take upon us to judge of distant ages and countries.—M.

Page 168, l. 432.—This must have been a refounding. It existed before Bede's time as a nunnery under St. Eb, who has given her name to the precipitous headland which marks the southern entry of the Firth of Forth. (*Bede Hist. Eccles.*, L. iv. c. 25.) —M.

Page 168, l. 438.—Other Scottish writers place the acquisition of the Out Isles by Magnus in the reign of Donald, whom they charge with the crime of dismembering the kingdom to purchase that King's assistance in his usurpation of the crown. The various expeditions of Magnus to Ireland, Scotland, and the Isles are not sufficiently discriminated by the Norwegian historians, and of course it is impossible to fix the year in which the isles fell under his dominion. Snorro and Torfæus place it in the reign of the great Malcolm, who was too much occupied with his wars in England to be able to attend to the remote islands. (*Snorro, Saga Magnusar konongs ins berfætta*, c. ix. et seqq.

Torfaei Orcades, L. i. c. 17.) William of Malmesbury (f. 70 b) agrees with Wyntown in the date, but he seems to have known of only one expedition of Magnus.—M.

Page 172, l. 586.—The story of the prophecy is given by most of the early English writers, and nearly the same as by Wyntown. It seems to have been contrived to sanction an opinion propagated by the royal authority of King Henry I., and generally current among the English, that his issue by Mathildis (or Mald) were the true heirs of the Saxon Kings in right of her, whom they supposed the only surviving child of Queen Margaret. Robert of Gloucester, after relating the death of King Malcolm and his son Edward, says—

Ðo was William oure king al quit of thulk fon ;

Vor ther ne bilevede of hor (*Margaret's*) children alive but on,
Mold, that was the gode quene, that ever worth in munde :

Vor thoru hire com verst Engelond agen to rigte kunde.

(*MS. Cott. Calig. A*, xi. f. 111 b, or Hearne's edit., p. 392.)

and afterwards that Robert was elder,

And natheles Henry adde the best rigt vor that cás,

Ðat the gode Mold was is wif, that kunde eir tho was.

i.e., Henry had the best title in right of his wife, who was heir of the ancient kings. (*Ib.*, f. 120 b, or p. 423 of Hearne's edition, which is from a MS. defective in these passages.)

This absurdity is still retained in the common lists of the Kings of England, which, classing them in lines, call Henry II. and his successors "*The Saxon line restored*;" whereas they ought to be called *the Anjou or Plantagenet line*. Mathew Paris says (p. 5) that the royalty ("nobilitas") of the English Kings devolved upon the Kings of the Scots; and it is well known that no restoration of the Saxon line ever took place till 1603, when James VI., King of the Scots and heir not only of the Saxon but also of the Norman race, became King of England. For a concise and accurate comparison of the hereditary and actual descent of the crown from Egbert, see "*The Descent of the Crown of England*," on one side of a single sheet, by Mr. Ritson.

Page 174, l. 619.—Bower has rightly corrected Wyntown in the parentage of Sybille. (*Sc. Chr.*, vol. i. p. 291.) That she was the

daughter of Henry, not of William, is evident from her own authority as a witness to a charter by her husband; "Ego Sibilla regina Scotorum, filia Henrici regis Anglie." (*Sir J. Dalr.*, p. 371.) Alexander could not marry a daughter of his own sister, who was Henry's first wife; and there was no issue by his second marriage. Therefore Sybille was one of the many natural children of that King.

Page 174, l. 630.—The name of *Scot* has been used in as unsettled a manner in later times as *Britannia* was by the Roman authors and the early writers in Britain. With the application of it to the ancient inhabitants of Ireland we have at present no concern, but only with the various acceptations of it within this island, which are to be known by attending to the context, and to the situation and circumstances of the writer. In England any person or thing from Scotland or of Scottish origin was called *Scot* or *Scottish*; thus John Earl of Chester was called *John the Scot*, because he was the son of David Earl of Huntingdon, brother of Malcolm and William, Kings of the Scots. In Scotland he might with at least as much reason have been called *John the Inglis*. Among the manumissions of slaves belonging to a monastery at Bath we find *Ælfric Scot* and *Ægelric Scot*, who may from these names and surnames be presumed to be prisoners of war taken in the south parts of Scotland. (*Hickes*, vol. ii. p. 116.) In that part of Scotland which lies south of the Firth of Forth, the name of *Scot* applied only to those who lived on the north side of that firth; agreeable to which distinction the kingdom was divided for the distribution of justice into *Scotland* and *Lothian*, over each of which a chief-justice presided (*Chart. Alex. II.* in *And. Diplom.*, pl. xxxiv.); and the Kings frequently addressed their charters "suis fidelibus *Scottis et Anglis*" (*And. Diplom.*, pl. vi., viii., and *Independence*, Append. 2), which latter appellation belonged to the inhabitants on the south side of the Forth (excepting those of Clydesdale and perhaps of Galloway), agreeable to the treaty said to have been made between Edgar King of England and Kenneth King of the Scots. (*Jo. Wallingford*, apud *Gale*, p. 545.) As we advance northward we find the name of *Scot*, when used distinctively,

restricted to the people who spoke the Gaelic, including as well the descendants of the aboriginal inhabitants as those of the Irish colony, with whom this name seems first to have come into Britain. Examples of this application of the name occur in the line which gives occasion to this note, in IX. l. 1536, apparently in *Chr. Mel.*, p. 191; of *Edit. Majoris Hist.*, p. 301, l. ult., etc.

Writers were not, however, always correct in the application of these distinctions. The ancient *Descriptio Albanie* (*apud Innes*, p. 769) places Argyle in the west part of Scotland, and a few lines lower it mentions the mountains which *divide* Scotland *from* Argyle; and in the Chronicle of Melros (p. 192), Galloway, which was generally considered as distinct from Scotland, is called the west part of it.—**M.**

Page 176, l. 702.—The silver spear was converted into the shaft of the cross, and as such was remaining in Bower's time, and most probably till the Reformation. (*Sc. Chr.*, vol. i. p. 340.)—**M.**

Page 176, l. 714.—This ceremonial, which Wyntown has copied almost *verbatim* from an account of it written in the reign of David I., and preserved in the *Regist. S. And.* (*MS. Harl.*, No. 4628, f. 20 b.) is extremely curious. I presume that it contains the earliest information concerning any imported horses in Scotland. In 1263 the Scots had Spanish horses in the skirmish at Largs, if there is no mistake in the narrative; "Sponsk efs oll fordykt," i.e. Spanish steeds completely armed. (*Johnston's Norwegian Account of Haco's Expedition.*)—**M.**

Page 179, l. 785, etc.—These lines in MS. W. read as follows:—

A thousand and a hundreth yher
And xxiiij to rekin cleir,
Jedworth and Kelso Abbais twa,
Or Davy wer King, he foundit tha.
And in the nixt yher after than
The Ordre Premonstrans began,
That is to say, of Channons Quhite
For sa hewit in thar habit.—**L.**

Page 179, l. 802.—Barbeflete is in Normandy: they were bound for England.—**M.**

Page 180, l. 822.—Neither Ailred nor Eadmer, who represent this Prince as rude, furious, overbearing, and arrogant, were qualified to give an impartial character of him; the first as being a retainer of King David, who lived on bad terms with his brother; and the other from private resentment at Alexander's firm and spirited resistance to his encroachments upon the royal authority and the national independence. (*Ailred*, coll. 344, 368; *Eadmer*, p. 130, *et seqq.*)—M.

Page 181, l. 845.—The reading of these lines in the Wemyss MS. is as follows:—

King David the First,
His landys with kyrkis and with abbayis,
Byschaprykys he fand but foure or thre,
Bot, or he deyde, nyne lefft he.—L.

Page 181, l. 846.—Viz., St. Andrews, Dunkeld, Moray, and most probably Caithness, existing before the time of David, which with Glasgow, founded by him when Earl of Cumberland, Aberdeen, Brechin, Dunblane, and Ross, make up the number of nine bishoprics at his death. (*v. Ailred*, coll. 348.) Galloway seems not to have been reckoned; either because it was then a suffragan of the ecclesiastical province of York in England, or as having no Bishop from the time of the Northumbrian government in that country till the settlement of Fergus as Lord of it in the twelfth century. And accordingly we find that Galloway (or Candida Casa) was not reckoned among the Bishops' Sees of Scotland in the enumeration of them by Pope Honorius in 1218, wherein the above nine are named. (*Fæd.*, vol. i. p. 227.)—M.

Page 181, l. 860.—His liberality to the clergy was not confined to those of his own dominions: he bestowed upon the monks of Rading in England the Priories of Kingledors and May in Scotland. (*Dugd. Mon. Ang.*, vol. i. p. 422; *Prynne*, p. 555; *Fæd.*, vol. ii. p. 615.) It was not for nothing that the clergy of both kingdoms agreed in giving so great a character of David, who seems, however, after making a reasonable deduction from their exaggerated praise, to have been a prince of very extraordinary merit.—M.

Page 184, l. 944.—His name was *Waltheof* Earl of Northumberland, Huntington, and Northampton, son of the great Earl Siward, whose daughter, or more probably sister, was wife of Duncan, mother of Malcolm, and grandmother of David. So, David and his wife being apparently second cousins, and the Roman regulations being now fully established in Scotland, a papal dispensation must have been purchased to legitimate their union. Waltheof was beheaded by William the Conqueror, and esteemed a Martyr and a Saint. Mald was the oldest of his three daughters. (*Dugd. Bar.*, vol. i. pp. 55-58, and authorities quoted.)—M.

Page 184, l. 960.—At Huntyn-doune is repeated instead of Hadyn-toun.

This Nunnery in East Lothian was founded by Ada Countess of Northumberland, and mother of King Malcolm IV. and King William, in the year 1178. See App. to *Keith's Catalogue of Scottish Bishops*, p. 282. There was also a Monastery of Gray Friars, the Choir of which was called *Lucerna Laudoniae* (or the Lamp of Lothian), because of its beautiful structure; but on St. Ninian's Festival Day 1421, the waters were, by constant rains, swollen so much in height, as to cause great destruction to the adjacent houses, as well as to the Church, so that the sacristy, with their fine library and ornaments for Divine Service were spoiled. (Spottiswood's App. to *Keith's Catalogue*, p. 274.)—L.

Page 186, l. 1026.—This is the celebrated battle of the Standard fought upon Cuttonmoor, near North Allerton, in Yorkshire, 22d August 1138, which Boyse has been pleased to convert to a victory gained by the Scots, and has embellished with some other circumstances equally repugnant to the truth, in which he is followed, as usual, by Buchanan.—M.

Page 187, l. 1044.—Wyntown seems to have entirely forgotten that David himself, in right of his mother Margaret, was uncontrovertibly the true heir of the Crown of England after the death of his uncle Edgar Atheling and all his own elder brothers without issue. It is not quite certain that he had as good a hereditary title to the crown of Scotland. The support he gave to the title of Henry, and his neglect of improving the oppor-

tunity afforded by the convulsions in England to assert his own right, and unite the British kingdoms in his own person, show a regard to the oath which he had given to his niece Mald, whereof there are very few, if any, examples to be found in similar cases.

To the best of my recollection, Fordun and the author, or rather interpolator, of the rhyming Chronicle, as preserved by Robert Scot, and generally subjoined to the Scotichronicon, together with the anonymous author of the short Chronicle in prose subjoined to some manuscripts of Wyntown, are the only Scottish authors, who have not overlooked the obvious right of Margaret's posterity to the crown of England. To these may be added Joceline a monk of Furnes, as quoted by Fordun, whose connections with, and writings upon, Scottish affairs may justly give him a place among the authors of Scotland. (*Ford.*, pp. 506, 7011; *Sc. Chr.*, vol. i. pp. 318, 472, vol. ii. pp. 532, 533.)—M.

Page 189, l. 1110.—The tothir, *i.e.* the second Abbot of Melros, who was the second son of the Queen by Simon de St. Liz her first husband. The Chronicle of Melros, by calling him brother of Henry, has induced Wyntown to call him the King's son instead of step-son. He, as well as his grandfather of the same name, was a Saint, and is still remembered in the neighbourhood of Melrose by the name of St. Waudie. (*Chr. Mel. a.* 1148, 1171.) A large account of his life and miracles is given by Fordun. (pp. 507-573; *Sc. Chr.*, vol. i. pp. 320-350.)—M.

Page 194, l. 1292.—The child said to have been thus brought into the world by the Cæsarean operation could not be Henry, for the Queen died only twenty-three years before the King, *i.e.* 1130 (*Ailred, apud Ford.*, p. 466, or *MS. Cott. Vesp.*, B. xi. f. 108 a); and Henry was a man and present in the battle of the Standard in 1138, and in 1142 his son Malcolm was born.—

Page 202, l. 1539.—Malcolm having begun his reign in his twelfth, and died in his twenty-fifth year, may have perhaps acquired this title of *Madyn* from being smooth and like a girl (or *lassie-faced* as we now say in Scotland) during the greatest part of his reign. Agreeable to this idea we find in a long

charter by him, confirming one granted by his grandfather, a very curious ornament, containing two portraits of Kings in their *regalia*, with crowns, swords, etc.; the one aged, with a beard, and the other a smooth-faced youth, which figures seem to represent David and Malcolm, the two Sovereigns granting the charter. (*And. Diplom.* pl. xxiv.) His title of *Madyn* could by no means proceed from having no connection with women, as he made no secret of having a natural son. (*Charter qu. Keith*, p. 7, note *b.*) The fable, however begun, soon found its way into history, and is related with circumstances little to the honour of his mother, but also very improbable, by William of Newbury (L. i. c. 25), who wrote during the reign of his successor, and fairly makes him a Saint. The title of Maiden seems to have been common in that age; it was given to Edward Bishop of Aberdeen, in the reign of this King Malcolm (*Orrem's History of Chanonry of Aberdeen, in Bibliotheca Topographica*, No. iii. p. 8), which may be presumed to have been on account of his appearance, as a reputation of continence cannot be supposed any distinction for a Bishop, when all the clergy professed celibacy.—M.

Page 203, l. 1574.—The later historians call this King William the *Lion*. He was called in Gaelic *Willam Garmh*, i.e. the rugged (*Ann. Ult. a.* 1214), perhaps from the contrast between his rough and harsh countenance and that of his brother Malcolm. This is not, however, so likely to be the origin of the title of *Lion*, if it was really applied to him anciently, as the Tournaments here mentioned, at which he may have assumed that animal for his cognisance, agreeable to the rules of Chivalry, and it is pretty certain that he was the first of the Scottish Kings who bore the Lion. This title seems to have been usual in that age; Richard *coeur de lion* King of England, and Henry the *Lion* Duke of Saxony were contemporary with the *Lion* of Scotland. It is not, however, impossible that the title takes its rise from an expression of Fordun, who allegorically calls him "*Leo justitiæ*," a phrase not very intelligible, as lions are not distinguished for any particular regard to justice. And Fordun may have copied from the same title ascribed to Henry I. of

England. (*Ford.*, p. 702; *Sc. Chr.*, vol. i. p. 458; *Hoveden*, f. 348 b.)—**M.**

Page 205, l. 1645.—Perhaps it ought to be Wayverland: there is a river called the Waver in Cumberland.—**M.**

Page 208, l. 1724.—Wyntown, wishing to extenuate the submission extorted from the unfortunate King, uses the term "*Alyarons*," the agreement of contracting equals, instead of *Allegiance*, the obligation of feudal vassals to their overlords.—**M.**

Page 210, l. 1794.—This balances the stories of Malcolm III. and his sons Duncan and Edgar being made Kings of the Scots by Edward and William II. Kings of England. Perhaps there is rather more truth in David's interference having fixed the crown (which was justly his own) on the head of Henry, as in this case the national force of Scotland was employed; whereas Malcolm had only the forces of Northumberland, and his sons had only some volunteers and adventurers, who for their own advantage accompanied them from England, the Kings of which were no further concerned than in giving permission to their subjects to embark in the adventure.—**M.**

Page 214, l. 1932.—See note on B. I., Prol. l. 126.

Page 215, l. 1956.—Fordun, as well as Wyntown, has mistaken the parentage of Queen Ermengard, or Ermeger, as she is called here, and in *Scala Chronica* (*Leland*, vol. i. p. 533). Her father was Richard Viscount of Beaumont, in France, who was son of a natural daughter of King Henry I., by some called Constantia; so that Henry II. and she, bating the illegitimacy of her grandmother, were first and second cousins, as it is expressed in Scotland. (*Willelm. Gemet.*, p. 682; *Hoveden*, f. 360 a.)

As *Vicecomes* had no other meaning in Scotland in Wyntown's time than *Shirref*, it was natural for him to translate it so.—**M.**

Page 219, l. 2098.—As one-quarter of their rents was exacted from people of all ranks in England for Richard's ransom (*Gerv. Dorob.*, col. 1584), and William possessed Huntington and some other lands in that kingdom (*Fæd.*, vol. i. p. 64), it is reasonable to believe that this sum was the proportion payable by him for his English estates.—**M.**

Page 228, l. 2394.—The author seems to have concluded the reign of King William here, but on after thoughts has made some additions; and it was not the manner of his age to alter or erase, but to write on.—M.

Page 228, l. 2395.—*Twa* is here written instead of *sewyn*. Roger died in 1202, as appears by the time that his successor enjoyed the See. (*v. B. VII. l. 2895*; *Chr. Mel. a. 1202.*)—M.

Page 230, l. 2444.—The articles of this treaty, ratified 7th August 1209, are involved in impenetrable obscurity from the want of the original papers, which were given to Henry III. by Alexander II. in 1237. William's eldest and youngest daughters remained in England, and were unmarried in 1220, after which, instead of being matched with the English Princes, according to agreement, the eldest was married to Hubert de Burgh, Earl of Kent, and the youngest to Roger Bigod, the son and heir of the Earl of Norfolk. (*Mat. Paris*, pp. 313, 370, 868; *Addit.*, p. 152; *Dugd. Bar.*, pp. 694, 133.) From Margaret, Dugdale deduces a numerous posterity, wherein he must be mistaken, for her descendants would have had a right to the crown of Scotland in preference to those of David Earl of Huntington, as acknowledged by John de Balliol. Marjory, the second daughter of William, also disappointed of being a Queen, as was contracted, married the Earl Marshal of England, and left no issue. (*Fœd.*, vol. i. pp. 155, 174, 184, 240, 278, 327, 375; vol. ii. pp. 578, 585.)—M.

Page 230, l. 2448.—As this is the first express notice concerning merchandise by Wyntown, and much has been said for and against the existence of a very early commerce in Scotland, without producing on either side the authorities necessary to establish a point of such importance, the following short note of authenticated facts is laid before the reader in order to show that Scotland was not entirely destitute of fishery, navigation, and commercial intercourse with foreign countries before the year 1285, though it is more than probable that some single mercantile houses in Scotland do more business now than was transacted in the whole kingdom in the time of King William.

Our notices concerning the early ages are, as may be expected,

very few; yet even in them we find that in 597, when Columba died, his body was "mundis involutum sindonibus," as we learn from Adamnan, who therein copies from Cumin, the earliest Scottish writer now known to be extant. (*Adamn. MS. Bib. Reg.* 8, D, IX. Lib. iii. c. 26.) It will probably not be allowed that this fine linen was manufactured by the Scots of Dalrieta, or even in any of the British islands; and if not, it must have been imported.

In the reign of MACBETH wealth abounded in the kingdom. The quantity of money coined by Canute, his almost contemporary King of England, which has been found in Scotland, and the riches, which had flowed into his treasury during a comparatively long and peaceable reign, and enabled him to appear munificent even in Rome, give reason to believe not only that there existed then some commerce, but even that there was a balance in cash paid to Scotland by the neighbouring nations. (See note on Book VI. l. 1948.)

MALCOLM III. encouraged merchants to import many articles of rich dress and other luxuries for the use of his Court, refined and polished by the example of his foreign-bred Queen Margaret. (*Vita Margaretæ in Bollandi Acta Sanctorum*, 10^{mo} Junii, p. 330.)

EDGAR granted the duties ("telonea") of ships in a certain district to the church of Durham. (*Chart. in And. Diplom.*, pl. VI.)

ALEXANDER I. possessed the foreign luxuries of an Arabian horse, velvet furniture, and Turkish armour. (*Reg. S. And.*, a contemporary voucher: see note on Ch. v. l. 714.) Ships paid duty ("can") to the King, or those to whom he assigned it. (*Chart. qu. Dalr.*, p. 372.)

DAVID I. in several of his charters mentions the duty ("canum") payable by ships resorting to the ports of Perth, Stirling, and Aberdeen. (*Chart. S. Crucis*, often published; *Chart. Cambuskenneth* in *Nimmo's Hist. of Stirling*, p. 508; *Dalr.*, p. 386; *Chart. Episc. Aberdon.* in *Bibliotheca Topographica Brit.*, No. III. p. 3.) This good King improved the agriculture, horticulture, and architecture of the country: he also made foreign merchandise to abound in his harbours, and brought home ("aggregavit")

the wealth of other kingdoms in exchange for the good things of his own: and he graciously attended to the applications of all persons, whether clergy or laymen, strangers, *merchants*, or farmers. These particulars we learn from Ailred, who, though a panegyrist, it must be remembered, was eye-witness to what he relates. (*Apud Ford.*, pp. 465, 473; *Sc. Chr.*, vol. i. pp. 302, 305.) A life of St. Kentigern (or Mungo), written about the end of this reign, after recording a miracle nothing to our purpose, has these words, "Ab illo quippe tempore in hunc diem tanta piscium fertilitas ibi abundat, ut de omni littore maris Anglici, Scotici, et a *Belgiæ Galliæ* littoribus veniunt gratia piscandi piscatores plurimi, quos omnes insula May in suis rite suscipit portibus." (*MS. Bib. Cott.*, Tit. A, xix. f. 78 b.)

WILLIAM granted to the monastery on this isle a tenth of all the fish caught in its neighbourhood. (*Dugd. Mon.* vol. i. p. 422. See also *Chart. Morav.* qu. by Lord Hailes in *Canons of the Church of Scotland*, p. 20.) In 1189 this King paid 10,000 marks to Richard King of England for resigning the homage extorted from him by Henry II. (*Ford.*, p. 724; *Chr. Mel. a.* 1190, therein misdated one year.) He afterwards gave Richard 2000 marks towards making up the ransom exacted from him by the Emperor. (*Chr. Mel. a.* 1193.) He also offered him 15,000 marks for Northumberland. (*Hoveden*, f. 420 b.) After all this he gave the marriage of two of his daughters to John King of England with 15,000 marks. (*Fæd.*, vol. i. p. 155.) The burgesses of the towns had now acquired so much property as to offer 6000 marks upon this occasion, when the nobles offered 10,000, and the clergy nothing. (This rests on the authority of *Sc. Chr.*, vol. i. p. 529.)

ALEXANDER II., notwithstanding the great drains of the royal treasury in his father's time, gave above 10,000 marks, besides lands, in marriage with his second sister. "Eodem anno (sc. MCCXXXV) post mortem Ric. Marscalli Gilib. Marscallus duxit in uxorem Margaretam (ought to be *Marjoriam*) sororem regis Scotie, accepta cum ea nobili dote in Scotia pariter cum x milibus marcarum et amplius." (*Chron. de Dunstaple*, *MS. Bib. Cott.*, Tit. A, X, fol. 33 a.) This King, moreover, gave King Henry III.

500 marks for the wardship of his youngest sister's husband, then under age. (*Rolls qu. Dugd. Bar.*, vol. i. p. 133; *Fæd.*, vol. i. p. 278.)

ALEXANDER III. was enabled to add to his dominions the Isle of Man and all the Western Isles, not by war, but by fair purchase from the King of Norway. The price was 4000 marks, with an annual payment of 100 marks for ever. (*Original Treaty, apud Ford.*, p. 1358.) In a few years after he gave his daughter, with 7000 marks, and lands worth 700 marks a year, to Erik King of Norway. (*Fæd.*, vol. ii. p. 1079.) This King assigned the customs of Berwick to a merchant of Gascoigne for the sum of £2190, 8s., which shows that a pretty considerable trade was carried on there. (*Fæd.* vol. iii. p. 605.) Indeed the commerce of Scotland had become such an object to foreign merchants during this peaceable and happy reign, if we may depend upon the authority of Fordun's continuator, that the Lombards, then the general merchants of Europe, made a proposal to Alexander for establishing an emporium in the Firth of Forth (*Sc. Chr.*, vol. ii. p. 130), which was frustrated by the premature death of that good King, whereby the prosperity of Scotland suffered a long eclipse,

Oure Golde wes changyd in-to Lede,

and our fishermen and merchants into cut-throats and plunderers, whose only trade was war, whose precarious and only profit was the ruin of their neighbours.

These short notices might be greatly enlarged, were this a place for a Commercial History of Scotland.

Countries destitute of mines of gold and silver, or of the knowledge of working them, can acquire these precious metals only by commerce or by plunder. To suppose that the national wealth, which afforded such a proportion to the sovereign, when there were few or no taxes but upon imports and exports, was produced by a few predatory incursions in the north of England, would be the height of absurdity; and such supposition seems to be sufficiently contradicted by the greatest appearance of wealth being in the reigns of Macbeth, William, and Alexander

III., who had few or no wars with England. It must therefore have been obtained by the more honourable, though less celebrated, means of a balance of trade in favour of Scotland. Now, as wealth, like most other things, is great or small only by comparison, and in the ages now under consideration it is only the wealth of Kings of which we have any knowledge, whence we must judge of that of their subjects, it is proper, in order to estimate the matter fairly, to make a comparison of the above facts, wherein the money transactions of the Kings illustrate the extent of the commerce of their subjects, with similar facts in other countries, of which two examples shall suffice, which are chosen because connected with the history of Scotland, though one of them is later than the period now under consideration.

Of only 5000 marks promised by Henry III. of England in marriage with his daughter to Alexander III. of Scotland, the greatest part remained unpaid twelve years thereafter, and the reason assigned, which will appear incredible in the present age, was, that Henry was not able to discharge the debt. (*Fœd.*, vol. i. p. 743.)

When James III. married the daughter of Christiern King of Denmark, Norway, etc., that King could only pay down 2000 in part of 60,000 florins agreed upon as the portion of the Princess, and gave in pledge the isles of Orkney and Shetland, to remain subject to the crown of Scotland till the payment should be completed; and they remain to this day. (*Torfœi Orcades*, pp. 185, *et seqq.*)

N.B.—The real value of the sums here mentioned may be estimated with sufficient exactness by Lord Lyttelton's rule of allowing £10 of modern money for every mark of ancient; *e.g.*, the sum given by William with his two daughters was equal to £150,000. But for a fair comparison with the present year 1794, it must be observed that even since Lord Lyttelton wrote, the depreciation of money has been great and rapid.—M.

Page 230, l. 2459.—Matthew Paris (*Hist.*, p. 288) agrees with Wyntown in the sum. The Chronicle of Melros (*a.* 1209) makes it 13,000 pounds, equal to 19,500 marks. From unquestion-

able evidence it is known that the sum was 15,000 marks. (*Fæd.*, vol. i. pp. 155, 375 ; *Mat. Par. Addit.*, p. 152.)—M.

Page 236, l. 2641.—This and the following lines to 2708 were published in the preface to the *Scriptores X.* by Selden, who, if I mistake not, gave the earliest printed specimens of Wyntown's work, though without knowing his name.—M.

Page 238, l. 2720.—The family of Coucy affected a royal pomp, and considered all titles as beneath their dignity. One of the *cris de guerre* of this Enguerrand (called Ingram by Wyntown), was—

Je ne suis Roy, ny Prince aussi :
Je suis le Seigneur de Coucy.

On account of his great actions, possessions, and three marriages with ladies of royal and illustrious families, he was surnamed *le Grand*. (*Armorial generale de la noblesse de France*, Reg. 5.)—M.

Page 240, l. 2774.—The Norwegian writers, much better acquainted with the affairs of Orkney and Caithness than the Scottish historians, give a more probable account of this affair. According to them the Bishop exacted double the quantity of butter from every cow which had been paid to his predecessors. The people, unable or unwilling to submit to the extortion, requested Ion Iarl of Orkney and Caithness to interpose his good offices with the Bishop for their relief. But the Iarl declining to interfere, some hot spirits among them determined to take redress at their own hands, and, in a mode of revenge then very frequent among the northern nations, set fire to his house, which burnt so fiercely that the Bishop was consumed in the flames.

King Alexander took a severe vengeance for this outrage, by cutting off the hands and feet of eighty people who were concerned in the death of this *martyr* to avarice, for which he received the formal thanks of the supreme head of the Church. Our author does the King justice to observe that he was driven by the clergy into this bloody business. The Chronicle of Melros mentions a report of miracles performed by the bones of this Bishop ; and further embellishments have, as usual, been added by the later writers. (*Torf. Orcades*, L. i. c. 40 ; *Ch. Mel. a.* 1222, 1239.)—M.

Page 243, l. 2884.—He sped rather indifferently, for he accepted lands worth 200 pounds annually, and without any castles, as a compensation for the three northern shires, the breaches of contracts for the marriages of his three sisters, and the sum paid by his father to King John with two of them. Nor did he obtain possession of this poor compensation till five years thereafter, when Henry had occasion to court his friendship. Wyntown has confounded the meeting at Newcastle in 1236 with that at York in 1237. (*v. Chr. Mel. a.* 1236, 1237 ; *Fæd.*, vol. i. pp. 375, 400.)—M.

Page 245, l. 2944.—Wyntown is erroneous in this date. Alexander III. was born 4th September 1241. (*Chr. Mel.*)—M.

Page 249, l. 3058.—That is, he offered to prove his innocence by fighting a duel with his accuser.—M.

Page 251, l. 3138.—According to a story reported by Matthew Paris (p. 950, and *Addit.*, pp. 198, 199), the body of King Malcolm was still at Tinemouth in 1257, that which was buried at Dunfermline being the body of an English peasant, which Moubray passed upon the Scots for their dead king. If this were true, the Holy Queen must have made a sad mistake. But the story, improbable in itself, seems to be also confuted by William of Malmesbury, who wrote long before 1257, and says (f. 58 a) that the body of Malcolm, after lying many years at Tinemouth, was *lately* carried to Dunfermline by his son Alexander, who may be supposed to have known whether the body was that of his father. The history of the travels of Margaret's and Malcolm's bodies after this translation is curious. Being rescued by some good Catholics from the destructive zeal of the reformers, they were conveyed to Spain, where Philip II. preserved them in the palace of the Escorial by the names of *S. Malcolmus Rex*, *S. Margareta Regina*. The head of Margaret was soon after carried back to Scotland, and presented to Queen Mary ; and after her fatal retreat to England, it fell into the hands of a monk, who took it with him to France, where it is preserved with due veneration in the Scottish College at Douay. (*Vita S. Margarete apud Bollandi Acta Sanctorum*, 10^{mo} Junii, p. 339.)—M.

Page 255, l. 3250.—These two are almost the only Bishops whose

souls Wyntown does not send to paradise. They must have had an unfavourable character with posterity; Bower, however, calls Bernham 'per omnia commendabilis.' (*Sc. Chr.*, vol. ii. p. 89.)—**M.**

Page 255, l. 3274.—Top-castles were small stages at the heads of the masts, with a circular fence around them, wherein men were stationed to annoy the enemy's decks with stones and other missile weapons, as may be seen in paintings of ships in ancient MSS. (*v. Barber*, p. 369; *Pitscottie*, p. 157.) The Norwegians and their neighbours, from the earliest knowledge we have of them, were the best navigators and the best naval warriors in the world: the Suiones, a people living on an island in the Baltic, had powerful fleets in the first century. ("Classibus valent." *Taciti Germ.*, p. 651.) At this very time (1263), which is long before the pretended discovery of it among the Italians, the compass (not a needle floating on straw in a cup of water, but fixed in a box, as now) was in common use among the Norwegians, who had so just an idea of its utility and importance, that they conferred it, as the device of an order of knighthood, on people of the highest rank. (*Torfæi Hist. Norweg.*, vol. iv. p. 345. See an ingenious essay *On the Mariner's Compass* in *The Bee*, a weekly miscellany, Edin., Jan. 1793.) The Norwegians were the people who first found the way from Europe to America, above four hundred years before Christopher Columbus, or even Martin of Nuremberg, was born.—**M.**

Page 256, l. 3306.—This is one of the earliest and simplest Scottish accounts of Hakon's invasion and the battle of Largs, fought 3d October 1263, which the fabulous additions of later writers have rendered famous. Even in Bower's time St. Margaret and her sanctified family were employed to raise the tempest; and when Boyse got the story into his hands, he killed more Norwegians on the shore at Largs than sailed from Norway, so that Buchanan thought himself obliged to make some little abatement in his relation of the victory at Largs, which was no more than a skirmish, rendered by a concurring storm as good as a victory to the Scots. (*v. Chron. Mel. a.* 1262; *Ford.*, p. 768; *Sc. Chr.*, vol. ii. p. 97.)

The reader who wishes to have a more satisfactory account of this battle, will find it in *Torfæi Orcades*, p. 165, *et seqq.*, or *The Norwegian Account of Haco's Expedition*, published by Mr. Johnston [the Rev. James Johnston, 1786, 12mo], wherein the narratives, drawn up in the form of journals, are full and particular, and, making some allowance for national partiality, have all the appearance of veracity ; while those of the later Scottish writers are so inconsistent, that they are not even agreed whether King Alexander was present at the battle, nor in what month it happened.

Here I cannot help observing, that they who wish to understand the history of Scotland, will employ their time much better in studying the Norwegian and Icelandic authors along with the old English writers and the few authentic monuments of Irish history, and comparing them with the old domestic authors and such original charters and other authentic documents as are accessible, than in bewildering themselves in the fictions of Boyse and his followers. But a rational inquirer after historic truth will not resign himself implicitly to the guidance of any writer, especially a late one, without carefully discriminating what he appears to relate, upon ancient good authorities from what he repeats upon incompetent ones, or gives upon his own judgment or conjecture. If he does, he may be led by Torfæus, whom I have now quoted, or Girald as quoted by Higden, to believe that it was not customary to crown the Kings of Scotland in the thirteenth century (*Torfæi Hist. Norwegiæ*, vol. iv. p. 289 ; *Higd. Polychron.*, p. 186), or by Genebrard, a French chronographer, to believe that Edgar was the first King of the Scots, as he, accumulating nonsense upon Hector Boyse's fictions, asserts under the year 1098, because Hector had, upon his own authority, said (f. 270 b) that he was the first King who was anointed ; whereas everybody acquainted with Scottish history knows that there were many Kings before Edgar, that they were crowned long before the thirteenth century, but were never anointed till 1331, David II. being the first Sovereign of Scotland on whom the Pope

conferred that additional mark of the sacred character of Kings. (*v. Note on Page 287, l. 278.*)—M.

Page 258, l. 3369.—As various readings, these lines may be given.

And sua of his escheitis all
His work he endit Cathedrall,
Baith in theik, stane, and tre.
The body of it he gert biggit be,
And all he gart be arrayit weill,
That thairto langit everilk deill.—L.

Page 258, l. 3371.—The word *thak* or *thatch* used here is not to be understood in the ordinary sense of the word as a roof formed of straw or rushes, but also was used as a cover or to give a roof of whatever kind. This was in use in both countries no doubt at an early time; small churches or chapels had thatched roofs, but to apply the term to a building like the Cathedral of St. Andrews, is quite out of the question. It is sufficient, however, to refer to Wyntown's own words when describing the progress of restoring the building after its burning in 1320. He repeatedly uses the word, Book IX. line 564,

“Wytht thak off lede . . .

Wyth lede the south yle (of the Crosskirk) thekyd alsua.”
(*supra*, pp. 26, 27.)

Bellenden, in his translation of *Hector Boece*, book XII. ch. 16, has similar words:—

“He theikett the kirk with lede.”—L.

Page 259, l. 3395.—

Off Dawy, this thryd Alysawndrys sone.

The death of Prince David in the year 1280. This was the precursor of other disasters to the Royal family. The King's daughter, the Princess Margaret, was married on the 12th of August 1281 to Erik King of Norway; but she died in the year 1283, after the Assumption; and her brother Alexander married in that year, at Roxburgh, Dame Margaret, daughter of the Earl of Flanders.—L.

Page 261, l. 3469.—So the son of Edward III. of England, who, as well as this prince, died before his father, was called “Edwardus quartus.” (*Wals. Hist.*, p. 130.)—M.

Page 262, l. 3501.—

And standand in the kirk ry^t tha
Deuotly fornett the high altar,
In presens of all that stude by
He grantit and gaif them frely,
To God and to Saint Androis hie,
Grantit the stryking of the money.—L.

Page 264, l. 3546.—Willame was the eldest son of John Cumin, Lord of Badanach, and unless his father survived him, must have been Lord of Badanach before his brother John, who is, however, better known in history under that title. He claimed the earldom in right of his wife, the daughter of the late Countess by her first marriage, whose second husband was his grand-uncle, Walter Cumin. Walter Stewart, a brother of Alexander the Stewart of Scotland, appears to have married the younger sister of the elder Countess, who, according to the generally received rules of succession, could have no right to the dignity, unless there were reasons unknown to us (perhaps the crime imputed to the elder Countess of poisoning her husband) which directed the proceeding. William Cumin died before August 1291, when his brother John, as his heir, claimed the crown of Scotland. (*Fæd.*, vol. ii. p. 577 ; *Sc. Chr.*, vol. ii. p. 92 ; *Suth. Case*, C. v. p. 14 ; *Annals*, vol. i. p. 172.)—M.

Page 264, l. 3550.—She is called by the French writers Iolande. Her father, Robert Compte de Dreux, was the fifth in descent from Louis VI. King of France. (*Supplément au Grand Diction. de Moreri*, Art. *Dreux*.)—M.

Page 265, l. 3602.—It was not so preposterous, as at the first glance it may appear, in the ancient Norwegians to estimate the merit of their Kings by the plenty or scarcity of corn and fish during their reigns. (*Snorro in Hist. Norw.*, c. 47 ; and *Hist. Olaf Trygv.*, c. 26.) This is the second instance of such praise in our Scottish history, the other being in the short character given of Macbeth. (See B. VI. C. xviii.)—M.

Page 266, l. 3610.—The reader who compares these regulations with the first statute of Alexander II., as published by Skene, will perhaps see reason to doubt whether, notwithstanding the

exactness of the date, it ought not rather to be ascribed to Alexander III., whose name is entirely omitted by the compiler of *Regiam Majestatem*. A similar law was passed in the fourteenth Parliament of James II. (c. 92 ; or 81 in *Murray's Ed.*)—M.

Page 266, l. 3616.—In the reign of David I. the boll was a measure capable of containing as much water as would weigh 123 pounds, each pound being 16 oz. Troy weight. In the reign of James I. it had gradually increased to a vast deal more, and was reduced by law to 164 pounds. (*Acts, Ja. I., c. 80 ; or 70 of Murray's Ed.*) Twenty pennies, the highest price of the wheat, contained exactly one-twelfth part of a pound of standard silver. (*Tables in Ruddiman's Introduction to And. Diplom.*)

During the whole reign of Alexander III. wheat was very dear in England ; once at the monstrous price of £6, 8s. the quarter. (*Fleetwood's Chron. preciosum in annis 1257 et seqq.*) But in 1288 the prices were nearly the same with those in Scotland here noted by Wyntown ; for "the abundance of corn was so great that the quarter of wheat (*frumenti*) was sold in some places for 20, in some for 16, and in others for 12 pennies." (*Trivet*, p. 266.) Such a difference of prices in various parts of the same island, and even of the same kingdom, shows that the home-carrying trade, now so vast an object, was then scarcely known in Britain.—M.

Page 266, l. 2626.—Horace, in an epistle addressed to his patron Augustus, reflecting on the high value put upon the works of the ancient poets, says :—

. . . "Adeo sanctum est vetus omnes poema."

(*Epist.*, Lib. II. 1.)

What he says with an invidious sneer may surely be applied in good earnest to this valuable *Relique of ancient Scottish poetry*, which is now at least twice as old as any remains of Roman poetry can be supposed to have been in the days of Horace, and is in all probability the very earliest composition of the Scottish Muse that we shall ever see. Of Thomas Rymor of Hersildun no genuine remains are known ; and the three or four dogrel rhymes made by the people of Berwick in derision of King

Edward, which we have hitherto had as the earliest specimen of Scottish poetry, or even of Scottish language, are too much corrupted and too insignificant, though they were prior in time, to be mentioned along with this *First of the Songs of Scotland*.

There is no doubt that this ancient relique was considerably modernised in Wyntown's time, according to the general and vicious practice of transcribers. But we have reason to believe that we possess it with less deviation from the first composition than there is in the various copies of the verses on the birth of King Edgar of England, which were said to have been sung by no less personages than Angels upon that great event, and are preserved by Robert of Gloucester, the Wyntown of England, and in Latin translations by many of the English writers.—M.

Page 266, l. 3626.—The country at that time was in a flourishing and prosperous state, and fortunately Wyntown concludes this Seventh Book with a precious relique styled a CANTUS, being reckoned the earliest specimen of verse handed down to us.—L.

NOTES ON THE EIGHTH BOOK.

Our Author gives a pretty clear account of the period intervening between the death of King Alexander III. and the contest which ensued on the death of his grand-daughter, Queen Margaret, which his predecessor Barber had entirely omitted; as if the people of Scotland had continued for six years sunk in a torpor of grief for the loss of their good King, at the end of which they began to think of a successor to *him*, not to *Margaret*, whose name is entirely omitted by Barber, seemingly in compliance with the practice of King Robert I., who, affecting to obliterate the memory of Queen Margaret and King John in all charters, etc., called Alexander his immediate predecessor. And later writers, blindly following him, have expunged the name of Margaret from the list of sovereigns of Scotland. (See the beginning of *Barber's Life of Brus*, or the copy of it by Wyntown in the second chapter of this book.)—M.

Page 275, l. 7.—This is the first time that such a meeting is called a Parliament by Wyntown.—M.

Page 275, l. 16.—Fordun (p. 951; *Sc. Chr.*, vol. ii. p. 136) makes John, the son of this Alexander, Earl of Buchan and Warden. Alexander was alive 1289 (*Chart. qu. Mackenzie's Lives of Scottish Writers*, vol. i. p. 468), and he was dead 1290. (*Fæd.*, vol. ii. p. 471; *Dugd. Bar.*, vol. i. p. 685.)—M.

Page 277, l. 87.—In Nisbet's Heraldry (vol. ii. *Append.*, p. 34; and *Remarks*, p. 18), it is asserted that the name of this ambassador was not David but Michael, which "is clear by an indenture, dated 1294 (or 1292), between D. Michaellem de Wemys & D. Michaellem Scot de Balweerie, milites." This only proves that these two Michaels were contemporary, and they are both on Balliol's list in 1291 (*Fæd.*, vol. ii. p. 555), in which year Sir Michael signed the Ragman Roll. (*Prynne*, p. 649.) But there is no improbability in Sir David being appointed to this service during his father's life, and the testimony of Wyntown, the oldest writer who mentions this embassy, and moreover connected with the descendants of the Knight of the Wemys, is certainly preferable to the discordant accounts of later writers.—M.

Page 278, l. 98.—Wyntown is mistaken here. The young Queen was upon her passage to Britain, and died in Orkney (*Torfæi Hist. Norweg.*, vol. ii. p. 381; *Mat. Westm.*, p. 414; *Knyghton*, col. 2468), probably in South Ronaldshay, where there is a safe harbour called St. Margaret's Hope, seemingly from this event. It is pretty certain that St. Margaret never was there, but the superior celebrity of that holy Queen has transferred to her the name, which seems to have belonged to her descendant and namesake. Her fame has even superseded that of Queens of other names, for I was told by the country people at Taymouth that St. Margaret lies buried in the small isle in Loch Tay, whereas we know that Sybilla, the wife of Alexander I., was the Queen buried there.—M.

Page 278, l. 107.—Had the Scots no such thing as "a wryttyn Buk off thaire Lawys" in Wyntown's time? I hope the assertors of the high antiquity of *Regiam Majestatem* will forgive this

query. I am far from supposing myself a competent judge of a question which requires the investigation of a skilful lawyer and a judicious antiquary, and has already been so ably handled by several authors, in whom these characters were united: I only beg leave, with the greatest diffidence, to submit to the consideration of those who turn their thoughts to this subject, whether James I. is not the most probable author of *Regiam Majestatem*. James was formed for a good king in the school of early adversity: he is generally esteemed at least the improver of the law of Scotland: the English law undoubtedly formed one branch of the studies which relieved the tedious hours of his long captivity. Is it not very probable that he employed some part of his time in drawing up a digest upon the model of Glanville's book of the laws of England, containing the laws of Scotland, hitherto generally trusted to the memory of the judges and other officers of the courts, of which the *Regiam Majestatem* is a corrupted copy, many parts of it, and in particular the preface, being manifest forgeries? Certain it is that the regular series of Scottish written laws of unquestionable authenticity commences after his restoration. That a book of laws was known by the name of *Regiam Majestatem* in his time, is clear from an Act of Parliament (*Acts*, Ja. I., ch. 60; or 54 and 55 of *Murray's edition*), wherein there is not a word of its being the work of David I., though regulations of far less importance, *e.g.*, the standards of weights and measures, are referred to him as their author: of its existence before his time no proof has yet appeared.

There is no reason to doubt that David I., the alleged author of the *Regiam Majestatem*, enacted laws; and also many, most probably all, of his predecessors, particularly Hed-fyn and Dovenald Mac-Alpin, did the same (*v. supra*, Note on B. VI. l. 387). Neither is it doubted that detached portions of the laws were written before the reign of James I., *e.g.*, some laws and assizes of the kingdom, together with some laws and customs of the burghs, contained in two rolls written apparently before the death of Alexander III. (*Ayloff's Calendars*, p. 335); the statutes of Robert I. in the Chartulary of Arbroath, preserved in

the Advocates' Library (*Remarks on some of the Editions of the Acts of Parliament*, by Mr. Davidson, p. 2); and the statutes of Robert III., said by Skene in his *Admonition* at the end of his tract *De verborum significatione* to be then extant in the register, in which statutes (c. 24) Shirrefs are ordered to provide themselves with the Acts of Parliament when they leave the King's Court.

But that any complete and regular Code of the law of Scotland was compiled before the above-mentioned Act, 60th of James I., was passed in 1425, is at least very doubtful.

It is worthy of remark, that though several of the MSS. of *Regiam Majestatem* are unquestionably older than the age of Mair and Boyse (*Lord Hailes' Remarks on Reg. Maj.*, p. 6), yet the fame of this great work of David I. seems to have been unknown to these authors.

Page 279.—All the lines in this and some of the following Chapters, which are distinguished by commas (not reversed) prefixed to them, are copied from *Barber's Life of King Robert de Brus*, of which these extracts contain the most ancient and genuine specimens extant.—M.

Page 279, l. 135.—It is most probable that the family of Bailleul, or Balliol, came to England with the Conqueror from Normandy, where some of the name still remain. *Guy de Baillol*, who possessed lands in Northumberland and Durham in the time of William II., is believed to be the first of the name upon record. (*Dugd. Mon.*, vol. i. p. 388; *Blount's Tenures*, v. *Biwell*.) *Bernard*, apparently son of Guy, was one of the English barons who defeated King David I. at the battle of the Standard, and distinguished himself in the skirmish wherein King William was made prisoner. His sons were *Ingelram* and *Eustace*, of whom the former appears by Dugdale to have had no issue; but according to Crawford (*Officers of State*, pp. 253, 260) he was the first of the Balliols in Scotland, being Lord of Reidcastle by marrying the heiress of Walter de Berkley, by whom he was father of Henry Chamberlane of Scotland, and great-grandfather of King John. According to Dugdale, Eustace was father of *Hugh*, whose son *John* married Dervorgil, the daughter of Alan

Lord of Galloway by Margaret eldest daughter of David Earl of Huntingdon, whereby he got vast estates in many parts of England, and in Scotland first a third, and on the death of her sister, a half of Galloway, with an eventual title to the crown for his posterity. Children of this marriage were *Hugh*, *Alan*, *Alexander*, who all died without issue, JOHN who became King, and apparently Marjory, married to John Cumin, Lord of Badenach. The sons of King John by Isabel, daughter of John de Warren, Earl of Surrey, were *Edward*, who for some time acted as King of Scotland, and Henry, who both dying without issue, there remained no male heir of the chief family of the Balliols. The Baillies in Scotland are said to be descended of the collateral branches, the name being changed because it became unpopular on account of the calamities brought upon the country by Edward de Balliol. (*Dugd. Bar.*, vol. i. p. 523, and authorities *qu.*; *Fæd.*, vol. ii. p. 579; *Nisbet*, vol. i. p. 78; vol. ii. *App.* p. 135.) Savage gives a genealogy of Balliol entirely different, but seemingly upon no authority. (*Balliofergus*, p. 1.)

In a manuscript list of the companions of William the Conqueror, belonging to Mr. Chalmers, there are "Pierre de Bailleul Seigneur de Fescamp," and "Le Seigneur de Balliul." One of these was probably father or grandfather of Guy.—M.

Page 280, ll. 148, 149.—This sentence is obscure in all the editions of Barber that I have seen, and appears from being thus copied by Wyntown to have been corrupted very early indeed. Perhaps these two lines have dropped out of their place, for they seem to make better sense if inserted between 137 and 138, being evidently in favour of Balliol; and some lines seem wanting to connect the rhymes and complete the sense, of which 148 is perhaps one, as it seems to have no meaning where it is.—M.

Page 280, l. 153.—The reader must advert that he is now reading Barber: Wyntown (Page 286, l. 359) clearly distinguishes Brus the competitor from his son the Earl of Carrick, and his grandson the King, who being all Roberts, have been confounded by several writers.

The illustrious family of Brus was of Norman descent, and perhaps originally from Norway, the name of Brusi being

frequent in the history of that country and of its colony in Orkney.

The first of them who obtained lands in Scotland was *Robert*, the companion in youthful sports, in war and hunting, of David Earl of Cumberland, afterwards King of Scotland, who gave him for his second wife the heiress of the Lords of Estrahanent (or Strath-Anand), whose lands extended from Strath-Nid, the property of Dunegal ancestor of the Ranulphs Earls of Moray, to the boundary of Ranulph de Meschines in Cumberland, whereupon he was, agreeable to the usual courtesy, styled Lord of Strath-Anand, or Anandir-dale. Having greater estates in England than in Scotland, he adhered to King Stephen; and after ineffectually advising his old friend King David to consent to a peace, he was instrumental in defeating him at the battle of the Standard. He died in 1141. (*Ailred*, col. 343.) This nobleman is by Dugdale and other writers confounded with Robert, one of the followers of William the Conqueror, who was probably his father. Adam his heir succeeded to his English estates, except Hert and Hertness in Durham, and his posterity flourished for several generations as Lords of Skelton, till at last, on the failure of heirs-male, the estates were divided among females, and the Scottish branch became the chief of the Bruses. *Robert*, the son of Robert, by the lady of Strath-Anand, succeeded to his mother's estate, and had Hert and Hertness from his father. He was succeeded by his son *William*; and he by his son *Robert* (*Dugd. Mon.*, vol. ii. p. 151, and yet he is omitted in *Dugd. Bar.*), who married Isabel, a natural daughter of King William. (*Chr. Mel.*, a. 1183, 1191.) His son *Robert* began the aggrandisement of his family in Scotland by marrying Isabel, the second (or third) daughter of David Earl of Huntingdon, with whom, besides many lordships in various parts of England, he got the earldom or lordship of Garviach, with the eventual succession to the kingdom of Scotland for his offspring. (*Fæd.*, vol. ii. pp. 579, 580; *Bromton*, col. 967.) His son *Robert* married Isabel, daughter of Gilbert de Clare Earl of Gloucester. Very soon after the death of King Alexander III. he seems to have had thoughts of aspiring to the crown by setting aside the

infant Queen Margaret, for on the 23d February 1286 he, with his brother-in-law Thomas de Clare, and his friend the Earl of Ulster, entered into a confederacy with several Scottish Nobles to stand by each other, saving "their fidelity to *him*, who should gain the kingdom of Scotland by right of blood from King Alexander, then lately deceased," at Turnebyrie, the mansion of this Robert's son. (*Dugd. Bar.*, vol. i. p. 216.) Nothing, however, appears to have been done in consequence of this association. On the death of Queen Margaret he was one of the principal competitors for the crown, and on being disappointed in his pretensions, he retired to his English estates. His son *Robert* attended Edward Prince of England and Lewis King of France in their expedition to the Holy Land, as did also Adam de Kilconcath (or perhaps Kilconquhar, v. *Keith*, p. 283), husband of Margaret Countess of Carrick, who dying abroad, Robert, after his return, married the Countess, with whom he got the castle of Turnberry, with the earldom of Carrick. (*Chr. Mel.*, a. 1270; *Leland*, vol. i. p. 537.) By this lady he had many children, of whom the eldest was ROBERT Earl of Carrick and Garviach, and Lord of Anandirdale in Scotland and of several lordships in England, who was born 11th July 1274. (*Verses qu. Ford.*, p. 778.) No two men could be more opposite to each other than this Robert was to himself before and after the year 1306. In the early part of his life he was fickle and time-serving, frequently the enemy of his country and kindred, and the obsequious tool of King Edward, by whose favour he hoped to obtain the precarious possession of a subordinate royalty. But after the slaughter of Cumin, in the church of Dumfries, placed him in the singularly critical situation that his only alternative was to be a King or to suffer an ignominious death, he instantly assumed a new character, and shone out a hero. A King with almost no subjects, and with no treasury, not even the revenues of his private estates, proscribed as a criminal, hunted with blood-hounds as a wild beast, labouring under the excommunication of the Church, and suffering every kind of corporeal and mental distress, he preserved an unconquerable magnanimity, and gathering new strength from repeated defeats,

at last baffled the power of the Edwards, and established himself in the sovereignty of all Scotland by the splendid and decisive victory at Bannockburn. Then in prosperity he displayed a moderation, steadiness, and prudence, which proved him in every respect a great general and a politic King. (*Annals*, vol. i. pp. 240-259; vol. ii. pp. 1-132, and *authorities qu.*) The marriages and issue of Robert are recorded by our author, who refers for the rest of his history to Barber's life of him, then lately written. Of his brothers, three perished in his cause; and Edward, the only survivor, whose intrepid courage had greatly promoted his conquests, dissatisfied at being only the second man in a kingdom, which was too small to contain him and his brother, found exercise for his turbulent valour by accepting an invitation from the Irish chiefs to be their King, in consequence whereof he was crowned King of Ireland, and enjoyed his dignity about three years, at the end of which his rashness put an end to his royalty and his life. (*Ford.*, p. 1009; *Annals*, vol. ii. p. 60, *et seqq.*, and *authorities quoted.*) *N.B.*—For facts not particularly authenticated, v. *Dugd. Bar.*, vol. i. p. 447, *et seqq.*, wherein Dugdale has in some parts of the deduction of this family fallen short of his usual accuracy; but it is no wonder that the almost uninterrupted continuation of the name of Robert should mislead later writers, when Barber (perhaps the son of that John Barber who received a sum of money from King Robert in 1328, *Rolls qu. Nisbet*, vol. i. p. 107), who wrote only about forty-five years after the death of the King whose actions he celebrated, has confounded his father with his grandfather.—M.

Page 282, l. 229.—Lord Hailes has made it pretty evident that Edward did not cross the sea in 1290 or 1291. It is true that he had for many years professed an intention of revisiting the Holy Land, to which on his deathbed he ordered that his heart should be conveyed. The time and purpose of his absence in France and Spain, which was in the years 1286, 1287, 1288, and 1289 (during which he was also employed in an arbitration), have been mistaken by Barber, who has supposed him then on his expedition to Palestine. (*Fæd.*, vol. ii., *during these years, and*

particularly in pp. 341, 413, 1091; *Trivet*, pp. 265, 347; *Stow*, p. 327; *Annals*, vol. i. p. 198.)—M.

Page 282, l. 237.—Edward's intentions respecting Scotland are explained in the following passage of the *Annals of Waverley* (*apud Gale*, vol. ii. p. 242):—"MCCXCL. Hoc anno Edwardus rex Angliæ, convocatis regni proceribus, et his qui consiliis suis præfuerunt, dixit cogitationem in eo esse, regem et regnum Scotiæ suæ subdere ditioni, sicut nuper Walliam suo subjugavit imperio." With such intentions, and such inviting opportunity, it seems very surprising that he did not claim the crown of Scotland for himself as heir of Malcolm Kenmore, whose grand-daughter Mald was his great-great-grandmother. This would have been as good a title as Cumin's, derived from King Donald, and better than those of the troop of inferior claimants, upon fictitious or spurious descents, whom he brought forward to embarrass the question. Could he, who rummaged so much in the darkness of fable to find authority for his pretended superiority, be so ignorant of real history and his own pedigree as not to know that he had such a title?—a title which would probably have been joyfully admitted by the Scots, with whom he stood in the highest favour, as the happy means of establishing tranquillity by superseding and quashing the pretensions of all the less powerful candidates. His great-great-grandson, Henry Duke of Lancaster, got the crown of England without having as good a hereditary title.—M.

Page 283, l. 251.—The Scottish historians, partial to the family of the hero who freed their country from the usurpation of Edward, have all followed Barber in putting into the mouth of his grandfather sentiments of magnanimity and independence, which from vouchers, apparently unquestionable, are proven to be fictitious. Indeed, in the situation wherein they found themselves, none of the competitors could venture to withstand Edward's claim. (*Fæd.*, vol. ii. p. 545.)—M.

Page 284, l. 278.—This, if really taken from a genuine writing of Edward's, was not the first attempt made to deprive the Scottish Kings of the credit of being crowned heads. (*v. supra*, note on VII. l. 3306.) But that they were crowned is demonstrated by

the undeniable evidence of genuine seals, coins, etc., from the age of Edgar downward, to say nothing of the crown being repeatedly mentioned in this same statement of the case. That Edward was to apply for foreign advice we are certain (*Fæd.*, vol. ii. p. 581), and the additions made by Bower to Wyntown's narrative, apparently from authentic materials, give it the appearance of being genuine, though I believe these consultations are not to be found in any other authors. (*Sc. Chr.*, vol. ii. pp. 139-145.) The consultations in France may have taken place between 2d June and 14th October, the day appointed for hearing the reports of the auditors.—**M.**

Page 285, l. 310.—It is sufficiently known that the Crown was claimed by descendants of three of the Earl of Huntington's daughters. But the title of Hastynge, the grandson of the youngest, was so evidently untenable, that he and the crowd of other competitors, whose claims seem to have been fabricated in order to render the two principal ones pliable to Edward's will, appear to have been forgotten in Wyntown's time.—**M.**

Page 296, l. 684.—He is called Zelophehad in the modern English translation. Wyntown uses St. Jerome's Latin translation, from which Bower has abridged the story. (*Sc. Chr.*, vol. ii. p. 145.)—**M.**

Page 299, l. 760.—The arguments upon the competition, as recited by our author from King Edward and the sages of France, are verbose and intricate, and they are given at still greater length by Bower. (*Sc. Chr.*, vol. ii. pp. 137, *et seqq.*) When cleared of the load of words they are simple enough. Balliol claimed as heir of the oldest of the children of the Earl of Huntington who left any issue, and according to the laws of succession now established, was the undoubted heir. Brus contended that he was the nearest relation then remaining of the late King Alexander III., and also nearest to the Earl of Huntington, the common ancestor of himself and Balliol, and that as a son is preferable to a daughter, though born after her, so ought he to be preferred to his cousin Dervorgil, and consequently to her son, John de Balliol, claiming in her right. These arguments appear to have been founded on practice then estab-

lished. It would have greatly enforced them if he had adduced a clause in the obligation of the Scottish Nobles (*Fæd.*, vol. ii. p. 266), whereby it was provided that if a daughter should be born to Alexander III., she was to have been preferred to his grand-daughter by his elder daughter the Queen of Norway. (*v. Annals*, vol. i. p. 183.) He might have also found precedents in his favour in the history of England, where Stephen succeeded in preference to the Empress Mald, the daughter of the late King Henry II., and John, the grandfather of Edward, succeeded his brother Richard in preference to Arthur and Eleonore, the grandchildren of the same Henry “jure propinquitatis.” (*Trivet*, p. 138.)—M.

Page 302, l. 862.—The whole number was one hundred and four, viz., twenty-four chosen by King Edward, forty by Brus, and forty by Balliol. (*Fæd.*, vol. ii. p. 554.)—M.

Page 303, l. 910.—It was not for nothing that Bek gave King Edward this advice, which, as here represented, does so much honour to Brus; John de Balliol, who immediately upon the death of Queen Margaret assumed the title of “*Hæres regni Scotiæ*,” had, on the 15th November 1290, engaged his interest, by a most ample grant conveying to him Werk in Tinedale, Penrith, and all the other manors possessed by King Alexander in Cumberland, or in the event of King Edward refusing to ratify the grant, fifty manors in Scotland in lieu of them. Had Brus been preferred, this grant must have fallen to the ground. (*Original charter in possession of Mr. Astle, and published in his Account of the Seals of the Kings, etc., of Scotland*, p. 22.)—M.

Page 305, l. 955.—In the Wemyss MS. these lines are as follow :—

The Erll than of Glowcester standand,
And Robert the Brus than hand in hand,
Near cousingis thai wer Iwris,

(After 18 lines describing the death of Sir Gilbert of Clair, at Bewcastle)

As written is in King Robertis buke,
Quha sa likis it to luke, etc.

22 lines, MS. W.—L.

Page 305, l. 975.—The following lines are from the Wemyss MS. :—

Quha that lykis of yt to wyt,
To that buke I thame remyt,
That Master John Barbour of Abyrdene
Archdene, as mony has sene,
His dedis has dytit more verteously,
Than I can think in all my study,
Haldand in all leill suthfastnes,
Set all he wrait nocht half his prowess.—L.

Page 306 (Rubric).—"In this computation
Of Lordis generation."

There is some difficulty in making out the family of the Comyns, Earls of Buchan, and Sir Roger de Quincey, and I may refer to some articles in *Notes and Queries*, 5th Series, by A. S. A., vol. i. p. 98. Also the articles by C. T. Ramage, Esq., vol. ii. pp. 129, 170.—L.

Page 308, l. 1046.—This foolish story, which, it is needless to tell the reader, is that of the Countess Godiva misapplied to Queen Mald, serves one good purpose, as it affords a strong presumption, if not a proof, that Boyse's impudent and abominable fiction of the *Marcheta Mulierum* was unknown to Wyntown, as if it had been current in his days, he would certainly not have neglected to bestow due praise on St. Margaret for the abolition of it. Strange as it may appear, this stupid perversion of the pecuniary tax exacted by the Lords on the marriage of their female serfs has found defenders of its authenticity even in the present age.—M.

Page 308, l. 1063.—Our author in this account of the Cumins has not, like modern writers of genealogies, laid hold of the first noted person of the name to set at the head of the pedigree. There is undoubted proof of at least one man of the name being in the high office of Chancellor of Scotland before the year 1140, in the reign of King David, grandfather of William; and in England Robert Cumin was made Earl of Northumberland in 1069. (*Sim. Dun. Hist. Eccles. Dun.*, 8vo, pp. 180, 263; *Chr.*

Mel. a. 1069, 1142.) Both these were most probably Normans ; but the name was used in Britain and Ireland in earlier ages before the use of surnames, *e.g.* Cumin Abbot of Hyona about 660, and Cuman Abbot of Glastonbury in 746 or 800. (*Usser*, p. 702 ; *W. Malmesbur. apud Gale*, pp. 316, 328.)

This account of the Cumins is considered by those who have only glanced at it as a principal part of Wyntown's work ; but it must be acknowledged that it is not free of the confusion to which all history founded upon tradition is liable. If we except the derivation of the name, which, like many other etymologies, is nonsense, there is no reason to doubt that the origin of this potent family was such as we find it in Wyntown's narrative, which is of great use in accounting for the parties embraced by the various families in the succeeding contest. There is a confused account of the Cumins in *Scala Chronica* (*apud Leland*, vol. i. p. 529), which makes them descended from a son of "Countie Comyn of Fraunce" by a daughter of one of the brothers of Malcolm Kenmore.—**M.**

Page 309, l. 1090.—We know from other authority that the family of St. Paul had an intercourse with Scotland about this time. Hugh Earl of St. Paul and Bles had got a large ship ("navem mirabilem") built at Ylvernes in Muref, *i.e.* Inverness in Moray. (*Mat. Paris*, p. 771 ; *Annals*, vol. i. p. 302.)—**M.**

Page 310, l. 1105.—I am uncertain if *Chawmbyr* is here taken in an extensive sense for the whole palace, or if it means that these ladies lived in the same apartment with the King and Queen. It is certain that in the simplicity of ancient times, there were several beds in one room, even in the greatest houses. (See quotations in *Warton's Hist. of English Poetry*, vol. iii. p. lxxxiv.) At present many of the houses in the country parts of Scotland and the north of England consist of only one large room divided into two, or more, by beds closed in on every side with boards instead of curtains, two of which with a passage between them serve for a partition wall and chamber-door. Some of these old beds are adorned with a great deal of carving, a remain of the magnificence of former ages.—**M.**

Page 310, l. 1112.—Crawfurd (*Peerage*, p. 30) makes Richard father of John, Walter, and William (erroneously written Alysawnder by Wyntown in l. 1121), in which he is followed by Douglas; but I see no authority superior to Wyntown's produced by either of them.—M.

Page 310, l. 1121, 1122.—Wyntown, or his amanuensis, has here transposed the names of these two Earls. It is certain that William was the first Cumin who was Earl of Buchan, and that he was succeeded by his son Alexander, whose two sons John and Alexander were Earls. William was Earl by courtesy, having married the Countess Margaret the heiress of Fergus, the last Earl of the ancient stock. Earl Alexander confirmed "donationem illam quam Fergus comes de Buchan avus meus fecit . . . et etiam concessionem et confirmationem, quam bonæ memoriæ Margareta comitissa de Buchan mater mea, etc." (*Chart. Arbroth. qu. Suth. Case*, ch. v. p. 6, note k.) This charter restores the proper reading in Wyntown, confirms Crawfurd's, and corrects Douglas's genealogy of the Earls of Buchan.—M.

Page 310, l. 1130.—This Alysandyre is not mentioned as Earl of Buchan by any writer of Scottish Peerages, nor by Dugdale. But he was as certainly Earl of Buchan as he was father of the wives of Beaumont and Ross, as appears—1. By the evidence of Wyntown here and l. 1278 (on which see the note); 2. By a charter of Robert I. to John Ross, son of the Earl of Ross and Margaret Cumin, daughter to the Earl of Buchan (*MS. Harl. No. 4609, Roll R. I. A. No. 44*); 3. By the genealogy of the Beaumonts, wherein Henry's wife Alice is "daughter and coheir of Alexander Comin, Earl of Buchan in Scotland, son of Alexander Comin, Earl of Buchan, and Alice his wife, etc." (*Burton's Description of Leicestershire*, p. 37); for this no authority is quoted, but his agreement with Wyntown, whose work he surely never saw, and with King Robert's charter, proves that he wrote from authentic records; 4. From a corrupted paragraph of Fordun, wherein, though he is confounded with his father Alexander and his brother John, he is made the father of Beaumont's wife. (*Ford.*, p. 961.) The name of the eldest

daughter, the Countess of Buchan, was Alice. Isabel, one of her younger daughters, was grandmother of Henry IV. King of England, who thereupon claimed kindred with the Scots. (*Dugd. Bar.*, vol. i. p. 789 ; *Sc. Chr.*, vol. ii. p. 430.)—**M.**

Page 311, l. 1139.—This lady, whose name was Mary (*Fæd.*, vol. ii. p. 723), Crawford makes a daughter of John Cumin of Badanach. Her son Malies and her daughter Mary both enjoyed the earldom, from the latter of whom is descended the family of Murray of Abercairny, the representatives of the old Earls of Strathern, and of the Murrays, the ancient Lords of Bothville.—**M.**

Page 311, l. 1149.—This lady is by Crawford (*Peerage*, p. 46) called a daughter of John, and by Douglas (*Peerage*, pp. 87, 92) she and all her sisters are made daughters of a William Earl of Buchan, created by himself.—**M.**

Page 313, l. 1220.—The reader needs not be surprised to find, that in a country where primogeniture was, and still is, held to confer dignity (I had almost said honour and virtue) as well as the solid advantages of property and power, the flatterers of the Kings descended of the Earl of Huntington have, in spite of the proof afforded by the appointment of King David for his three grandsons, attempted to confer upon them that imaginary superiority, when he recollects that in a later and more enlightened age Henry IV. attempted to impose upon the people of England, whose history has ever been clearer than that of Scotland, a pretence that his ancestor, Edmund Earl of Lancaster, was the eldest son of Henry III.

It must be remembered that Wyntown does not give this story for truth, but only “as *sum* men sayd.” If he had believed it, he would not have called the descendents of David the collateral succession (*VIII. Prol. l. 14*), as their accession would in that case have been a restoration of the lineal succession, which, he expressly says, then failed. This I take notice of, because the excellent author of the *Annals of Scotland* (as well as Goodall) has charged Wyntown with *affirming* that David was older than William—a mistake owing to quoting from memory, for if he had had Wyntown’s work at his hand, he would have

clearly distinguished a hearsay report from an affirmation. It is rather a curious circumstance that Lord Hailes has inadvertently fallen into the very same mistake with which he charges Wyntown (*Annals*, vol. i. pp. 92, note †, 212.)

Non sæpe bonus domitat Homerus.

The fiction of David's seniority must have been very generally current. Fordun (p. 451) ranks him as second son, and Bower (*Sc. Chr.*, vol. i. p. 295) is so exact as to say that he was born one year after Malcolm, and one year before William, neither of them giving any hint of it being a mistake, though they elsewhere give him his due place as third son. Mair (p. 110) also copies the same blunder without quoting Fordun or Wyntown, neither of whose names is once mentioned in his work.—M.

Page 314, l. 1264.—Bower, though full of errors in this genealogy, seems rightly to have rejected an inconsistency in Fordun, and to have corrected a slip of the pen in this line (if indeed it stood so in his MS. of Wyntown), whereby *Systyr* is written instead of *Douchtyr*, which has subjected Wyntown to the censure of inconsistency (*Carte's Hist.*, vol. ii. p. 294), and raised a cloud of doubt and confusion concerning the birth of this Marjory. That she was not the sister of Dervorgil, is abundantly clear; for, owing to the commotions which followed on the death of Alan Lord of Galloway (see B. VII. l. 2846), no point in history is more fully authenticated than that his only lawful children were three daughters, his coheirresses, whose names were—1. *Helen* by his first marriage, who had no connection with the royal family, though Wyntown has superfluously detailed her posterity at the end of this chapter, and Bromton, Fordun, and Bower expressly make her a daughter of Margaret. By his second wife, Margaret of Huntington, he had—2. *Christian*, married to the Earl of Albemarle, who dying in 1246 without issue, her great estates were divided between her two sisters. 3. *Dervorgil*, married to John de Balliol, to whom she bore several sons, who died without issue, John King of Scotland, and apparently this Marjory. (*Chr. Mel. a.* 1234, erroneous in the seniority of the daughters. *Charter by Helen* "*primogenita*

Alani de Galweyia," qu. Ruddiman's Dissertation on the Competition for the Crown of Scotland, p. 113; Fæd., vol. ii. p. 579; ll. 1203-1206, 1261-1268 of this B.; Bromton, col. 967; Ford., p. 960; Sc. Chr., vol. ii. p. 149.) As she is thus demonstrated not to be a sister of Dervorgil, there seems no reason to withhold our assent from the testimonies of Wyntown and Bower, that she was her daughter, which are supported by one part of the corrupted paragraph of Fordun (p. 960), and confirmed by the Chartulary of Aberbrothok, as quoted by Ruddiman (*Dissert.*, p. 115), whose integrity and capacity in a question of this nature will not be doubted. The remote title which her son John Cumin had to the crown, as claimed by his father in right of his descent from King Donald, was greatly reinforced by his being in her right, after the *voluntary* resignation of King John and his son Edward, the next heir to the crown as representative of David Earl of Huntingdon; and this seems to be the real cause of his being murdered by Brus.

The corrupted paragraph of Fordun, referred to above, contains this unintelligible passage: "Darvorgilla nupsit Johanni de Balliolo, qui genuit ex ea unum filium, nomine Johannem, qui postea fuit rex Scociæ, et ille Johannes genuit Edwardum de Balliolo, in quo Edwardo finitum est nomen masculorum de Balliolo, *eo quod non habuit filium nec filiam de Darvorgilla.* Eciam supradictus Johannes de Balliolo genuit unam filiam, nomine Marjoriam, sororem scilicet Johannis regis supradicti. Hæc nupsit Johanni Cumyne, etc." A gentleman of great knowledge in the history of England and Scotland has suggested to me that the clause printed in italics (which Bower has entirely omitted) is probably a Francism, and to be translated, *because there was not* (il n'y eut) *a son nor a daughter of Darvorgilla (remaining)*: whence, he thinks, there is room to believe that Marjory was a daughter of John de Balliol by a former wife, and not of the royal blood.—M.

Page 315, l. 1278.—The Cotton Manuscript is more correct than the Royal in this name, which ought to be *Alysandyr*. The want of this Earl Alexander in all the Peerages, and the general superiority of the Royal MS. appear to me sufficient

reason for preferring *Jhon*, which, however, upon further examination, appears erroneous. (*See above, page 276, Note on l. 1130.*)—M.

Page 315, l. 1281.—*Schene*, here used substantively, very much resembles Ossian's beautiful metaphor of *Sun-beam*, or simply *Beam*.—M.

Page 315, l. 1282.—It was the husband of Catherine Beaumont who was slain at Kilblene in 1335. Her son, who was then only three years of age, lived in England, and died in 1376 (*Dugd. Bar.*, vol. ii. p. 96). We need not be surprised to see historians, who were obliged to depend on tradition for much of their information, sometimes making mistakes in the succession of a family, wherein one name is continued through many generations, when we see modern genealogists, with all their resources of authentic records, often erring from the same cause.—M.

Page 316, l. 1302.—The great families of England and Scotland were in that age so intermingled by marriages, as appears from this genealogical chapter and innumerable other authentic records, that there is perhaps not one ancient family in either kingdom which does not derive its pedigree from both.—M.

Page 317, l. 1329.—Gartnay must have been Earl but a very short time, if indeed there ever was an Earl who in particular had that name, which seems to have been hereditary in the family like the Pharaohs of Egypt, and apparently the Macduffs of Fife. A short notice in the Pictish Chronicle (*apud Innes*, p. 777) gives some probability to this idea, and seems also to infer that these Earls were descended of the Pictish King Gartnoith, "a quo Garnait." The author of *Remarks on Ragman Roll* (p. 5, *apud Nisbet*, vol. ii.) says, that Donald "was called Gratnack or Gratney;" and there is reason to believe that he is right, and that the genealogists, misled by the mention of an Earl under the name of Gartnay, have interpolated him between the two Donalds. But they can find no actions recorded of him, though the other Earls of Mar frequently appear in history and in records, nor can they find any wife for his supposed father. Neither will it be easy to point out in what years he was Earl :

for William, the son and successor of Earl Duncan, appears from a charter quoted by Sir Robert Douglas to have been Earl in 1234; he was undoubtedly Earl in 1244 and 1266, and in 1270, when Donald his son (apparently his heir) was knighted. According to Douglas, Donald was Earl in 1272; he was certainly Earl in 1281, 1284, 1291, and 1296. In 1306 another Donald, an infant, is Earl (or in strict feudal language *heir* of Mar), and in the ten preceding years the Earl of Mar is scarcely mentioned in history, whence it may be inferred that during most of that time there was no other Earl than the young child. From all these circumstances, I presume, it will appear most probable that the first Donald was the Earl who was doubly brother-in-law to Robert de Brus, and that he was father of the second Donald. (*Fæd.*, vol. i. p. 428; vol. ii. pp. 1082, 266, 547, 1013; *Prynne*, p. 651; *Sc. Chr.*, vol. ii. p. 113; *Douglas's Peerage*, p. 458, and *Baronage*, p. 419; *Crawford's Officers*, p. 263.—M.

Page 318, l. 1373.—While the consanguinity of Robert II. and his first wife Elizabeth More has afforded the most ample field of historical controversy, our historians have entirely overlooked the double canonical impediment to his second marriage, which consisted in Eufame Ross, and her former husband John Ranulph, Earl of Moray, being both first cousins of his mother Marjory. The truth is, that according to the rules of the church both marriages stood in need of dispensations, which were in both cases duly obtained; and authentic copies of both, procured from the papal archives, are now in the possession of Mr. Andrew Stuart. (*Seals of the Kings, etc., of Scotland*, by Mr. Astle, p. 10.)—M.

Page 318, l. 1383, 1384.—I have placed these two lines as they stand in the Cotton MS., and in the Advocates' MS. A. 7. 1, they being totally unconnected as they are placed in the Royal MS. after l. 1412. Perhaps they would be better after l. 1386. It appears from them that Thomas de Dunbar, Earl of Moray, was dead when Wyntown wrote; and they infer that his mother Marjory, the daughter of King Robert II., was born of his second wife Eufame, and not of his first wife Elisabeth, as the

genealogists make her, seemingly on the authority of Boyse. (fol. 340 a.)—**M.**

Page 320, l. 1430.—Bower, seeing no other son of the Earl of Sutherland mentioned by Wyntown, has rashly said that he was "*unicus filius*." Boyse, in defiance of the authority of Wyntown and Bower, has been pleased to make his name Alexander; in which he has been, as usual, followed in preference to better authority by later writers, the historians of the family of Sutherland not excepted. (*Sc. Chr.*, vol. ii. p. 366; *Boeth.*, fol. 339 a; *Suth. Case*, p. 11, Note.)—**M.**

Page 320, l. 1439.—It will be obvious to every reader that Wyntown has been misinformed in this matter. John de Hastynges, the grandson of Earl David's youngest daughter, claimed such right as might be found due to him by law and reason in the kingdom of Scotland. (*Fæd.*, vol. ii. p. 578; *v.* Note on l. 310.)—**M.**

Page 320, l. 1446.—John Barber, archdeacon of Aberdeen. His work on the origin of the Stewarts has been quoted in the Perth and Cupar MSS. of the *Scotichronicon*, by Robert Scot, the abbreviator of it, and by Blind Harry in his *Life of Wallace* (l. 34 *from the beginning*; *Sc. Chr.*, vol. ii. p. 60, Note, p. 542), all of them giving some brief notes from it. It is not improbable that some MSS. of it may still be dormant in the hands of incurious possessors.—**M.**

Page 321, l. 1460.—Wyntown's uncertainty in this matter shows how little people then knew of what was going forward even among themselves. It was in his own time that Archibald Lord of Galloway, who became the third Earl of Douglas, married Joan, daughter and sole heiress of Thomas de Morref (or Moray), Lord of Bothville, and thereupon assumed the three stars (by some improperly called mollets), the armorial bearing of the old Lords of Moray, which, with variations in the tinctures, are borne by all the wide-spreading branches of the Morays and Sutherlands, descended of Friskin, who flourished in the reign of David I., and by the Brodies and Inneses, also ancient families in the province of Moray. As for the Scoti of Italy bearing the three stars about a thousand years ago in proof of their descent

from the Douglasses, and Good Sir James *adding* the heart to the stars, they who are pleased to believe such things need not read history. The original arms of Douglas were *Argent on a Chef Azure*, without any figures whatever, as appears from Froissart, and from the occasions of all the additions being known. (*Crawford's Peerage*, p. 41, and *charter qu. note e*, p. 97; *Hume's Hist. of Douglas*, pp. 8, 9; *Nisbet*, vol. i. pp. 71, 252, 253, 408; vol. ii. *App.* p. 191; *Shaw's Hist. of Moray*, pp. 59, 76, 105. *Froissart*, ed. 1513, p. x, where Douglas is called William instead of James, and the colours are transposed; but not a word of figures in any edition I have seen, though in a capital MS. in Bib. Reg. 14, D, 11, the transcriber has added, "et trois estoilles de gueulles en argent," as they were in his own time. Barry, in his poem on the battle of Otterburn (*Sc. Chr.*, vol. ii. p. 407), gives the arms of Douglas, but such as they were when he wrote: Froissart, after describing the same battle, also gives them, but quite erroneous.)

Nisbet describes the arms of William and James, first and second Earls of Douglas, as having the stars. But I know not how far he can be depended on; for he dates the charter of Earl James, adduced as a proof, 27th July 1389, which is near a year after his death. Thus his information tends rather to darken than to throw light on the matter. (*Nisbet*, vol. ii. part II. p. 46; part III. p. 85; part IV. p. 13.)
—M.

Page 323, l. 1514.—Also, according to Spotiswood (*Keith*, p. 274), a convent of Franciscan Friars at Dumfries, in the church of which Cumin was slaughtered.—M.

Page 323, l. 1524.—This lady, whose remarkable respect for her deceased lord emulates that of the famous Artemisia, and presents a picture of one of the most probable origins of polytheism and idolatry, was fulfilling his bequest in founding the college which bears his name. There is still extant the original writing of her statutes for the government of the college, which she established in perpetuity. She died in, or very lately before, 1290, as appears by inquisitions of that year extant, which show that they mistake who think she was alive at the com-

petition; a most important point in the controversy. (*Balliofergus*, p. 15; *Seals of the Kings, etc., of Scotland*, by Mr. Astle, p. 17.)—M.

Page 325, l. 1569.—Not brother, but uncle of the last Earl, as appears from indisputable authority. (*Fœdera*, vol. ii. p. 604.) This is the person called by Fordun (p. 981) “Macduff de Fyf,” whom Bower has improved into “Macduff comes de Fyfe” (*Sc. Chr.*, vol. ii. p. 175), and succeeding writers have christened by the name of Duncan. Lord Hailes has shown that the imaginary Earl Duncan could not have existed, and restored Macduff to his own place. (*Annals*, vol. i. p. 351.)—M.

Page 327, l. 1656.—Wyntown has mistaken the messenger, the time, and the place of delivering the renunciation to Edward. Balliol’s letter, which is noted by several writers to have had no date, was delivered in the castle of Berwick, then in possession of the English King, by the guardian of the friars of Rokesburgh and his companion the reader of his monastery, 5th April 1296. (*Fœd.*, vol. ii. p. 707, where the delivery is dated 1295, though among the transactions of 1296; *Trivet*, p. 289.) The Abbot of Aberbrothok had been sent in 1295 with a letter to King Edward, then at St. Edmundsbury, which Wyntown has mistaken for London, and confounded the two messages. (*Prynne*, p. 537.)—M.

Page 334, l. 1862.—Wyntown, while execrating this butchery, forgets that it was a retaliation, held just by the rules of war, of the horrid policy of the Scots, which he very gravely commends, or at least apologises for in the beginning of this chapter. But when we recollect that the desolation brought upon his country by the baneful ambition of the Edwards was recent in the memory, and obvious to the sight, of every person then living, we will be inclined to excuse him for what may seem an uncharitable sentence. It is surely not more out of reason than the blasphemous expression into which Camden’s admiration of the glorious triumphs of Edward has betrayed him: “Princeps longe clarissimus, in cujus fortissimo animo hospitium metatus est Deus dignissimum,” etc. (*Britannia*, ed. of 1607, p. 639.) How well disposed the Scots were to Edward before the un-

happy death of Queen Margaret, appears from the harmony and confidence subsisting between the kingdoms, in their offer of their young Queen to his son with a kingdom for her portion, in submitting the disputed succession to his arbitration, and in the very encomiastic manner in which he is frequently mentioned in the latter part of the Chronicle of Melros.—M.

Page 334, l. 1879.—This noble knight has had a more ample testimony of his valour from the English writers than from the Scottish. Hemingford, a contemporary writer (vol. i. p. 96), calls him the wisest and noblest of the kingdom, and says that, scorning to turn his back or tarnish the glory of his name, he bravely fell; and Knyghton (col. 2480) calls him the only valiant man among the Scots. The Duke of Montrose is the descendent of this brave man; and the Earls of Monteith, and most of the best families of the Grames, are also of his posterity.—M.

Page 340, l. 2047.—Wyntown does not, like a poet, usher in *the Deliverer of Scotland* with any pomp or eclat, but, as a relater of plain facts, represents him engaged in an altercation as illiberal as that of Ajax and Ulysses. Ancient manners must not be estimated by modern rules. (These lines are copied by *Blind Harry*, B. VI. ch. ii.)—M.

Page 346, l. 2213.—This is one of the very few bishops of St. Andrews whose souls Wyntown has not sent to Paradise. He was a tool of Edward.—M.

Page 349, l. 2306.—As there is reason to fear that we shall never see the “Gret Gestis of his gud Dedis and Manhad” here referred to, we must ever regret that some of the leisure which Wyntown has on several occasions bestowed much worse, has not been employed to rescue from oblivion the true history of so illustrious a character, whose real fame is in a great measure lost and buried under a cloud of fable grown out of it; though still those of his noble deeds which are unquestionably authenticated, are sufficient to entitle him to a first place among those who have deserved the glorious title of THE FRIENDS OF THEIR COUNTRY.

These “Gestis,” now unhappily lost, together with the exag-

gerated augmentations of popular tradition, probably were the foundation of the fabulous work of Blind Harry.—**M.**

Page 350, l. 2338.—The confederacy entered into by King John de Balliol is the first alliance with France mentioned by Wyntown, and there is every reason to believe that it is properly termed by Lord Hailes the *original* treaty. (*Fæd.*, vol. ii. p. 695; *Annals*, vol. i. p. 234, note.) As long as Scotland remained a separate kingdom, the French government bestowed the most anxious care to prevent the Scots from losing sight of the *ancient alliance*.—**M.**

Page 350, l. 2346.—Wyntown here gives the closest translation possible of some parts of the original. (*v. Fæd.*, vol. ii. p. 868.)—**M.**

Page 353, l. 2432.—“Auferre, trucidare, rapere falsis nominibus imperium; atque ubi solitudinem faciunt, pacem appellant.” (*Taciti Vita Agr.*, c. 30.)—**M.**

Page 354, l. 2460.—“Gud Scottis man” means one faithful to the interest of Scotland: as those Scots, who favoured the English, were called Inglis men. *Sir Ralph Sadler* in his *Letters* frequently uses the same terms.—**M.**

Page 355, l. 2495.—If *Straictis* be the name of a place, it may be presumed to be the same with *Strat-ton*, a village so called because situated on the Roman *street* leading from the station at Melros (apparently the *Curia* of the *Otadini*) to the naval station at Cramund; or perhaps the *Street* itself. The tradition of the country places the scene of the first conflict between Roslin and Dryden, of the second between Loanhead and Paradikes, about half a mile south of Stratton, and of the third on the north side of Old Melvil, the ancient seat of the Rosses Lords of Melvil, and more recently of the Dundases, Viscounts Melville.—**L.**

Page 358, l. 2590.—The reader will observe in this speech several expressions resembling those of the noble oration which Tacitus has done the Caledonian leader Galgacus the honour to put into his mouth, and the more laconic and animated speech of the South British hero Caractacus in the same author's *Annals*, which are here elevated by the addition of religion and knightly gallantry.—**M.**

Page 362, l. 2729, 2730.—

“ Et cuncta terrarum subacta,
Præter atrocem animum Catonis.”

(*Horat. Carm.*, Lib. II. 1.)—**M.**

Page 368, l. 2922.—The whole story of the transactions of Brus with Cumin has much the air of a fable contrived to varnish over the murder of the latter, who after the degradation of the Balliols appears to have been his rival for the crown, and make it appear an act of justice in Brus, whose splendid actions so prepossessed the people in his favour, that they were determined not to believe that their admired King could do any wrong. The story has this sure mark of fable, that the later writers give us more circumstances of it than the earlier ones. Barber has nothing of the Earl of Gloucester, nor Cumin's messenger being intercepted and put to death, which are found in Fordun (p. 994) and our author. In Bower's time the tale was embellished with the Devil's consultation with himself, and his wise scheme of inspiring Cumin with the resolution to betray Brus, together with the fall of snow, and the ingenious device of shoeing the horses backward : it was also thought proper to augment his retinue with a groom, and to allow two days more to perform the journey. (*Sc. Chr.*, vol. ii. p. 225.) When Mair (or Major) wrote, the treason was thrown upon Cumin's wife ; and he prudently retrenches most of the circumstances. (*Jo. Major Hist.*, p. 171.) The province of fable being so pre-occupied, nothing remained for Hector but to turn the Earl of Gloucester's pennies into two pieces of gold (further improved by Mr. Crawford into “ some crowns of gold ”), as more suitable to the dignity of the characters, and to make a brother for Brus, whom he calls David. (*Boeth.*, fol. 309 b ; *Crawf. Hist. of the Stewarts*, p. 22 ; *Edit. Paisley*, 1782.) Lesley as usual copies Boyse. Buchanan takes the story with its last improvements by Boyse, only in his strange licentiousness in latinising names, or else misled by the typographical error of *Glomerensis* for *Glower-nensis* he turns *Glocester* into *Gomeria*. (*Buch.*, lib. VIII. c. 28.)

Perhaps the story of an indenture with Cumin took its rise

from a confused remembrance of an indenture entered into in 1305 between Brus and Lamberton Bishop of St. Andrews. (*Ayloff's Calendars*, p. 295.)—M.

Page 370, Rub. 2.—Lord Hailes, as it became a good man, and more especially a good historian, has rescued the memory of Menteth from the load of slander laid upon him by almost all the Scottish writers. (*Annals*, vol. i. p. 281.) Wyntown only says that he took Walays, the word “dissaŵyt” being the addition of the rubricator, and probably from the report then circulating. It must be remembered that this same Jhon of Menteth, as “Custos comitatus de Meneteth,” signed the famous spirited letter of the Scottish nobles to the Pope in 1320.—M.

Page 370, l. 2972.—The martyrdom of Walays was performed at the Elms in Smithfield, where Cow Lane now is, on the 23d of August 1305. It is thus described in a ballad written about a year after, when the head of Sir Simon Fraser, one of the heroes of Roslin, was set up beside those of Walays and Lewellin the last Sovereign of Wales.

To warny alle the gentilmen, that bueth in Scotlonde,	} To abyde.
The Waleis wes to drawe, seth the he wes anhonge,	
Al quic biheveded, ys boweles ybrend.	
The heved to Londone brugge wes send	

* * * *

Sir Edward oure Kyng, that ful ys of pietè,	} Ant drede.
The Waleis quarters sende to is oune contrè	
On four half to honge, huere myrour to be,	
Ther-upon to thenche, that monie myhten se,	

(*MS. Harl. No. 2253, fol. 59 b; Trivet, p. 340.*)

Thus did Edward glut his vengeance on the dead body of this worthy man, whose living soul all his power never could subdue.

Some of the English historians have stained their pages with low invectives against Walays. Carte in particular (*Hist.*, vol. ii. p. 290) labours hard to prove him a traitor to King Edward, whose *mercy* he praises. That he was a traitor, he proves from his being a native of Galloway or the Cumbrian territories, which, *he says*, the Kings of Scotland held in vassalage of the

crown of England, and because the subvassals were, in cases of rebellion, subject by the feudal law to the same forfeitures and penalties as the immediate vassal.

A man must feel himself very much pinched for arguments when he has recourse to such as are confessedly not founded on reason, and to quibbles and perversion of facts. Clydesdale, the ancient kingdom of Strath-Cluyd, one of the first independent kingdoms established in Britain by the expulsion of the Romans, which for many centuries withstood the attacks of the Angles, Picts, Scots, and Norwegians, and had the honour to produce STEWART, DOUGLAS, and WALAYS, was never pretended to be any part of the territories of which the Kings of England claimed the superiority. So the pretence that Walays was a traitor in consequence of the place of his birth falls to the ground ; and the pretence of rebellion is equally unfounded, unless the noble exertions of a free people against the unjustifiable attempts of a neighbouring Prince to subject them to his dominion are to be branded with the name of rebellion. Well may the spirit of the noble Walays forgive those writers for accusing him of inhumanity and rebellion who have extolled the clemency of Edward I.—M.

Page 374, l. 3077.—

The Kyng Robertis swne Davy,
In Berwick weddit a fair lady,
Dame Jane of Towris that was than

(Anno 1328, so corrected in MS.)

Edwardis daughter of Carnarvon.

Barbour.—L.

Page 375, l. 3118.—On the seventh day of June. (*Ford.*, p. 1016 ; *Sc. Chr.*, vol. ii. p. 292.)—M.

Page 376, l. 3142.—It appears that Robert, solicitous to avoid being deficient in any point of royalty, had wished to receive in his own person those unctions which gave a preference to Christian princes at the Papal Court ; but the bull authorising the unction of him and his successors was not expedited at Avignon till six days after his death. (*Hay's Vindication of Eliz. More*, p. 131.)—M.

Hector Boyse (fol. 270, b) and his numerous followers, perhaps desirous of concealing the recentness of this sacred ceremony in Scotland, have asserted that Edgar was the first anointed King of the Scots. Their assertions, seemingly supported by a letter of Pope Innocent IV. to Henry III., wherein he reproves him for objecting to the coronation or unction of the infant King Alexander III., seem to have induced the most learned Selden to believe that Alexander was anointed. But the meaning of the Pope was only that none of his honours should be impaired, for apparently neither he nor Henry knew whether unction was, or was not, a part of the inaugural ceremony of the Scottish Kings. The words "officium inunctionis regis" in Bower's account of Alexander's coronation are evidently supplied by himself (perhaps inadvertently, being contradicted by what he says elsewhere), as he found no authority for them from Fordun or Wyntown, the former of whom has transcribed the ceremonial from a record most probably of the age of Alexander, and at any rate earlier than 1296, as appears by these words: "Qui lapis in eodem monasterio (*Scone*) reverenter ob regum Albanie consecracionem servatur." (*Fæd.*, vol. i. p. 463; *Ford.*, p. 758; *Sc. Chr.*, vol. ii. pp. 81, 302; *Titles of Honour*, edit. 1631, p. 154, where several authors, but mostly modern, are quoted.) There is not a word of unction in the very minute description of Alexander's coronation, said to be written by the hand of Robert then Abbot of Scone, and found in the ruins of the Abbey; wherein the mention of William Fraser as Bishop of St. Andrews, many years before he was advanced to that dignity, shows that this ancient record was nearly of the same nature with the deeds of King Achaius, seen by Camerarius among the records of France. (*Nisbet*, vol. ii. part iv. pp. 108, 109.)—M.

Page 379, l. 3230.—The words "bot a Prest" must be understood here merely as a plea for exemption from the Earl's jurisdiction, the crime, which, as he alleged, was only cognisable in the spiritual court, having been already forgiven by the Pope. The expression could never be intended as derogatory to the dignity of the priesthood, whose lives were far more precious

than those of the laity. (*v. infra*, l. 3238, and authorities quoted in *Callander's Scottish Poems*, p. 146, note.)—M.

Page 380, l. 3277.—Only three years. He died 20th July 1332. (*v. infra*, l. 3361.)

Page 382, l. 3322.—Wyntown is the first who relates this story, which in the beginning of the next chapter he seems to speak doubtingly of. Succeeding writers have given it more assuredly. But while they ascribed Balliol's attempt for the recovery of the crown to the suggestions of so mean an agent, they have shown how little they were acquainted with the political abilities of Edward III., which invisibly superintended and directed the first operations of his tool Edward de Balliol, and instead of conquering kingdoms, to give away to his vassals, as his grandfather is said to have promised to the Earl of Carrick, cunningly set his vassals at their own cost and risk to conquer a kingdom for him. He well knew that by setting up a duplicate King he should divide the nation into two factions, without which he was sensible that Scotland was unconquerable, for no nation ever more forcibly evinced the truth of the maxim of Vegetius (Lib. iii. c. 10).—"Nulla enim, quamvis minima natio, potest ab adversariis perdeleri, nisi propriis simultatibus se ipsa consumpserit." Had Edward I. been as politic as his grandson, he would have granted the request of Brus and Hastinges, and set up three little Kings in Scotland, who would have torn one another in pieces for his advantage.—M.

Edward had, moreover, another reason for keeping behind the curtain till the torch of war should be set a blazing: he was bound to the Pope in a penalty of two thousand pounds in case he infringed the peace. (*Knyghton*, col. 2560.)—L.

Page 382, l. 3336.—For an accurate account of these and other claimants of lands in Scotland, see *Annals*, vol. ii. p. 143, note.

The great intercourse of friendship between England and Scotland before the death of Queen Margaret had produced so many marriages of Englishmen with Scottish heiresses, whose brothers wars, crusades, or religious celibacy had sent to their graves without issue, that if Balliol had established himself on the throne, the Scottish nobility would have consisted almost

entirely of Englishmen holding their estates and honours in right of their wives and mothers. The Scottish writers, following one another in their execration of those who opposed the interest of David de Brus, seem to have forgotten that most of the nobles concerned in the quarrel were subjects of both kingdoms, having estates in England as well as in Scotland, and that the establishment of Balliol as the vassal of the King of England was the only means whereby their property in both countries could be secured to them. We ought at least to allow that they were placed in a very trying situation.—M.

Page 383, l. 3352.—Succeeding writers have enlarged greatly upon the poisoning of the Earl of Moray, and the later transcribers of Barber, thinking his work deficient, have blundered in an interpolated line to record the apparently imaginary treason of “a false monk.” (See *Remarks on the Hist. of Scotland*, p. 111; *Annals*, vol. ii. p. 146, note.)—M.

Page 384, l. 3382.—Is it possible that it should have required two days to carry the news of so extraordinary and important an event thirty-one miles of modern statute measure?—M.

Page 388, l. 3527.—The lines 3613-3616 are surely out of place, and ought to be read here after l. 3527, being evidently a part of the account of the battle of Duplin.—M.

Page 397, l. 3790.—Bower has placed the capture of Schyre Andrew Murrawe in 1333. Probably he was taken before 25th March (then reckoned the beginning of the year) and presented to Edward in April, who was at Durham on the 8th and at Newcastle on the 23d of that month; and so the dates may be reconciled. (*Sc. Chr.*, vol. ii. p. 309; *Fæd.* vol. iv. p. 553.)—M.

Page 399, l. 3844, and page 401, l. 3907.—We must suppose Wyntown misinformed in all the dates of this affair, if we do not admit that there were two or more treaties, as asserted not only in *Scala Chronica* (of which see an extract in *Annals*, vol. ii. p. 316), but also by Murimuth, a contemporary writer, who says (p. 80), “Tenentes castrum et villam habuerunt cum eo (*Edward*) multos dolosos tractatus.” The articles with the Earl of March governor of the castle were signed on the 15th July, and those

with William de Keth (not Seytown) the governor of the town on the day following, whereby the castle and town were to be surrendered on Tuesday, the 20th of the same month (St. Margaret the Virgin's Day), unless reinforced before the evening of the 19th. On the afternoon of the 19th the battle was fought, and not on St. Margaret's Day, as it is dated by Wyntown and in the edition of Murimuth, so that the treaties published by Rymer must be different from that which occasioned the execution of Seytown's son. (*Fæd.*; vol. iv. pp. 564, *et seqq.*; *Murimuth*, p. 80, note 5.)—M.

Page 400, l. 3902.—The speech of Seytown's lady is quite in the character of a Spartan mother; but the genuineness of it is rather more than doubtful, even the event which gave occasion to it being involved in a cloud of doubts and difficulties, which the abilities and application of Lord Hailes have not been able entirely to dispel.

A complete review of all the facts and arguments which might be adduced to illustrate this obscure point would require a pretty long dissertation. I shall only observe, in justice to the Scottish writers, that the silence of the English (were it universal, as it is not) cannot be admitted as a proof against the positive assertion of Fordun and Wyntown, who wrote near enough to the time to receive their intelligence from old men, who had been eye-witnesses; and that the opinion of the treaty with the governor of the town, published by Rymer, being the only one whereon the impossibility of Seytown being governor, and consequently the falsehood of the whole story, has been grounded, is overturned by the English authors quoted in the preceding note, to say nothing of our author, whose treaty of three months' continuance may well be presumed different from that of as many days. (*Ford.*, p. 1022; *Annals*, vol. ii. p. 313.)—M.

Page 400, l. 3903.—Halydown is the south end of a ridge of small hills, which extends northward about three miles, and terminates in Ross point. It is about a mile and a half from Berwick, which it overlooks, as described in the text.—M.

Page 402, l. 3947.—Wyntown must mean brother of Waltyr the late Stewart, who died in 1326. Bower, misled by this inaccu-

racy of language, says inconsiderately, that these three Stewarts were sons of Waltyr and brothers of Robert, not adverting that Robert was his mother's only child, and born 2d March 1315-16; so, he himself having just then completed his seventeenth year, no one son of his father's subsequent marriage was then capable of bearing arms: nor was this mistake of Bower rectified by any of the succeeding writers before Buchanan. (*Sc. Chr.*, vol. ii. pp. 259, 311.) Symson says that John was killed in Ireland along with Edward de Brus; and he quotes the Chartulary of Paslay for James being alive in 1336. (*Hist. of Stuarts*, p. 102.) Perhaps in both cases he may have mistaken others of the same name for them.—M.

Page 402, l. 3962.—Their good fighting was on this, as on many other occasions, thrown away by impetuosity and misconduct. In a ballad made on the occasion, the English thus expressed the ease with which they obtained the victory:—

For no nother wise dide thei stryve,
Butt as xx schepe among wolfes fyve;
For v of hem then were
Ayenste an Englischman there.

which, though incredible, is allowable in a popular ballad.

The Scottish writers seem to have vied with each other and with the English in magnifying the national disgrace and calamity, and exaggerating the number of victims led to the slaughter of Halydown. Sixty thousand (see l. 3849) is a greater number than King Robert was able to muster during seven months' preparation for the field of Bannokburn, when his life and his crown depended on the event of a single day, and nearly the whole of Scotland was under his command; whereas now scarcely a half of it acknowledged his son, and the country was almost depopulated by the loss of the vast mob of people suffocated and crushed to death at Duplin, and other recent disasters. The continuator of Hemingford, a contemporary English writer, and Knyghton, who wrote soon after him (his true sense being apparently restored by Lord Hailes), are much more moderate: they agree in making the number of the Scots under fifteen thousand. As to the wonderful disproportion of ten or fourteen

thousand of the Scots slain, and only fourteen of the English (35,712 Scots and 7 English according to the above-mentioned ballad), it sufficiently confutes itself, and is moreover inconsistent with the account of the victory given by Edward himself in his orders to the clergy of England and his dominions in France to thank God for the destruction of the Scots, wherein such a miraculous circumstance would surely not have been omitted. (*Fœd.*, vol. iv. p. 568; *Annals*, vol. ii. pp. 165, 301, *et seqq.*, and authorities quoted.)—M.

Page 403, l. 3996.—That is, he obliged him to rebuild the castle at his own expense.—M.

Page 406, l. 4069.—These Lords were all married to Ladies related to the Mowbrays as descended of the Cumins. Talbot was husband of Elisabeth the second daughter of John Cumin slain by Brus, and progenitor of the hero whose deeds in France are immortalised by the historians and by Shakespeare, and ancestor of many noble families in England, of whom the chief is that of the Earls of Shrewsbury, who in right of their descent from the Cumins still carry the title of *Lord Cumin of Badanach*. Beaumont's lady was daughter of Alexander Cumin, Earl of Buchan, and Countess in her own right; and Athol was married to their daughter. The genealogy of the Mowbrays is not so clear, but there seems no doubt that they were descendants of Godfray, who married the second daughter of Red Jhon Cumin, (see VI. 193). As they all claimed great estates and dignities in Scotland in right of their wives, consanguinity, friendship, and interest bound them to stand by each other in supporting the female succession, which appears also to have had the just right. Balliol's decision, apparently unjust, was evidently impolitic, for it impeached his own title to the crown, the preferable right of the male being the principal plea urged by Brus in the competition with his father, and by the alienation of his best friends it brought on his own ruin.—M.

Page 407, l. 4086.—By Sir William de Keth of Galston, as in l. 4907, where it is repeated. (*Sc. Chr.*, vol. ii. p. 325.)—M.

Page 408, l. 4128.—He had then completed his eighteenth year. (See note on l. 3947.)—M.

Page 412, l. 4254.—Bower and his followers have made many additions to the original plain narrative of the siege of Loch Levyn by Wyntown, who from priority of time, connection with the place, and acquaintance with old people who had been concerned in the affair, was certainly well informed of the circumstances. They tell us that the English, unable to reduce the castle by any other means, fell upon the ingenious contrivance of drowning the garrison by raising the water of the loch, for which purpose they built a great dam across the outlet of it, and turned the Doven and some other streams into it; and that four men from the castle in one *summer* night, by the help of St. Serf, pierced the mound, which had been above a month in building, whereupon the water bursting out swept away English men, horses, baggage, tents, houses, etc., into the sea, of all which operations the vestiges are to be seen at this day!

Notwithstanding the appeal to ocular demonstration made by Bower, and repeated in our own day, yet the circumstances of the story are extremely improbable, if not utterly impossible, though it has had the wonderfully good fortune to be admitted even by so scrupulous a writer as Lord Hailes, who scarcely ever gives quarter to fable. The inventor of the tale, which he perhaps founded on the remains of ancient works that have afterwards been adduced to prop his fiction, must have shut his eyes against observing the nature of the ground, which is enclosed on all sides, except the outlet wherein the water of Levin runs (as indeed all valleys are wherein there are lakes), so that to turn a single additional stream into it would be a most arduous, if not an impracticable, undertaking even in this age of canals. I say nothing of the clear proof afforded by Wyntown having not one word of the horrid sacrilege of drowning his own monks in their monastery (for they must have shared the fate of the castle), though he has inveighed so strongly against the smaller sacrilege of erecting a fort in the consecrated ground of the “Kyrk-yharde of Kynros.” (*Sc. Chr.*, vol. ii. p. 313; *Boeth.*, fol. 329 b; *Annals*, vol. ii. p. 178; *Statistical Account of Scotland*, vol. v. p. 172; and see *Maitland's Hist. of Scotland*, p. 521.)—M.

Page 412, l. 4258.—Bower dates the arrival of the English fleet

in the Firth the 6th of July. Miracles must have grown up very fast in the time intervening between Wyntown and Bower, or the former has shown his judgment in rejecting them. Bower says that the crew of the largest ship robbed the Abbey of Inch-Colme (of which he afterwards was Abbot) of every thing precious; in revenge for which St. Colme sent a whirlwind, by which that ship, and she alone among the whole fleet, was in the utmost danger of being lost, till they resolved upon making atonement for their offence, whereupon the mercenary Saint was reconciled to the enemies of his country for the paltry consideration of the restitution of his statue, together with a bribe of gold and silver. He concludes the chapter by referring to a miracle of the other St. Colme, or Columba, whom he confounds with his own patron. (*Sc. Chr.*, vol. ii. p. 318.)—M.

Page 414, l. 4320.—Wyntown has mistaken the name of the chief of Lochawe, and has misled others, Buchanan being the only one who gives him his true name, which was Colin, as appears from several charters quoted by Crawford. (*Officers of State*, p. 41.) His father Sir Niel married Mary, a sister of King Robert.—M.

Page 415, l. 4350.—If I mistake not, a Highlander would say *Batail nan dornaig*. ("Dorneag, a round stone that a man can cast." *Shaw's Gaelic Dict.*) Perhaps it is corrupted in transcribing, or Wyntown has corrupted it himself, not understanding the Gaelic.—M.

Page 418, l. 4456.—If Edward really slew his brother, this is a much more probable cause than resentment of his cruelty at Lesmahagow. (*Sc. Chr.*, vol. ii. p. 323.) It must be allowed that the authorities for his dying of sickness are not satisfactory, and that the fact was more likely to be known in Scotland than in England. In such cases the propagation of a decent falsehood is not uncommon.—M.

Page 420, l. 4515.—Other historians ascribe this convoy to an injudicious excess of politeness in the Earl of Moray; but our author's narrative gives room to suspect that he was overreached by the politic ally of Edward, whom the Scottish historians have erroneously called Earl of Geller instead of Namur, pro-

bably led into the mistake by an Earl of Gueldre (written *Geders*) being at the same time in the service of England. (*Scala Chron. ap. Leland*, vol. i. p. 555.)—M.

Page 420, l. 4517.—Bower calls him “Petrus de Paresis, *alias* Percy.” (*Sc. Chr.*, vol. ii. p. 320.) Whether a person of such a name was concerned in the capture is unknown; but William de Pressen, keeper of the castle of Jedworth (Jedburgh), got the credit of it, and the reward. (*Fæd.*, vol. iv. pp. 617, 670.)—M.

Page 426, l. 4707.—Thomas Crawford says that Canmore is a castle in a loch of the same name in Mar. (*Notes on Buchanan*, p. 65.)—M.

Page 427, l. 4721.—He has been called Thomas Leirmont or Learmonth by all writers for some ages past, without any authority that I can see, unless Boyse (fol. 302 a) is to be held an authority. In a charter of Peter de Haga, Thom. Rymor de Ercilduin is a witness along with Oliver Abbot of Driburgh, Sir Willielm de Burudun (apparently the same who adhered to Brus in his greatest distress, *Barber*, p. 36), Hugh de Perisby, Shirref of Rokysburg, and Will. de Hattely. (*Chart. Melros. MS. Harl.*, No. 3960, fol. 109 a.) These names being apparently of the same age and same part of the country wherein Thomas lived, there seems no reason to doubt that this Thomas Rymor is the same person who has acquired so much fabulous fame as a prophet, and whose real surname, perverted by the learned, is still preserved by the vulgar. It must be observed, however, that Nisbet (vol. i. p. 134), when mentioning the charter now quoted, says that “in other *older* charters he is designed Thomas Learmount de Ercildoun.” Q. How much older are these charters, and why must we suppose the identity of two Thomases with different surnames?—M.

Page 427, l. 4746.—A romancer or mere poet would have made this execution the effect of *the very first cast*.—M.

Page 431, l. 4853.—This was the age of heroic Ladies. Besides King Robert’s sister, Christian, the defender of Kildrummy, and his grand-niece, Agnes, the defender of Dunbar, who inherited the spirit of her illustrious father, Thomas Ranulph, Earl of Moray, Philippa Queen of England, the Countess of

Salisbury, the Countess of Montfort, and some other contemporary heroines, are said to have distinguished themselves by spirited exertions and gallant deeds which would do honour to any hero of the other sex.—**M.**

Page 433, l. 4916.—This paragraph seems to be a repetition of what is already more briefly related, l. 4083.—**M.**

Page 433, l. 4930.—With very few exceptions, the observation holds good through the whole history of Scotland from the first invasion by the Romans to the last invasion by the English, that the natives were conquerors in skirmishes and defeated in great battles.—**M.**

Page 435, l. 4982.—Nineteen weeks according to Walsingham. (*Hist.*, p. 136.) But Fordun, probably better informed, says (p. 1032) that it lasted twenty-two weeks, and was raised 16th June. Wyntown has omitted marking the date of the siege, but seems to conclude it before 1338, in which year (as we now reckon) Lord Hailes has placed the whole duration of it from authorities apparently very satisfactory. (*Annals*, vol. ii. p. 198, note.)—**M.**

Page 445, l. 5268.—That is, sitting in the most honourable place on a platform raised above the rest of the floor called the *Deas* or *Dais*, where the table was set for the master of the feast and those whom he chose to distinguish as the most respected guests. Thence the principal room in a great house was called the *Chamber of Dais*, and such a *Dais*, as Mr. Pennant informs us, is still remaining at Tre-Mostyn, in Flintshire. When the Emperor of Germany dines in state, he is elevated six feet higher than the Electoral Princes. (*Tour in Wales*, p. 8; *Res-publica German.*, vol. ii. p. 339.)—**M.**

Page 446, l. 5324.—The enthusiastic valour and politeness of chivalry appearing here in real history must excite our admiration of the principles of men, who, during a suspension of national quarrel and animosity, could seek each other's lives in cold blood, merely to prove their dexterity in handling their arms. Yet even this sanguinary sport, this "play of death," to borrow a Scandinavian phrase, by the generosity of sentiment displayed on both sides, serves to relieve the mind from the

horrors of general carnage and universal desolation. The first of these justings is placed in the holydays of Christmas 1340 by Knyghton (col. 2580), and that he is right appears by the capture of Montague being dated in the same year, which is known to have been in 1340.—M.

Page 455, l. 5578.—The consequences of glorious war are here painted with a strength of colouring beyond any idea which ever occurred to the fertile imagination of Callot, when he was stretching his invention to fill up his *Miseries of War*. The reflection that at least that part of the description which represents the wild animals resuming the possession of the desolated country is certainly true, adds not a little to the striking horror of the picture. The name of *Klek* (a hook), apparently accommodated to the way of life attributed to the wretched being said to be driven to such an extremity of misery as to prey upon human flesh, leaves some room to hope that this most horrible part of the picture may be an exaggeration; and indeed Wyntown gives it as a hearsay report, which, like other reports, grow as it passed from hand to hand; and we find that in Bower's time rumour had associated a woman with him. (*Sc. Chr.*, vol. ii. p. 331.) A similar family of cannibals is said to have lived in the reign of James II. (*Pitcottie*, p. 104.) —M.

Page 459, l. 5703.—This curious particular, unknown to or neglected by all our other writers, shows that the Scots retained the ancient practice of wearing their beards, which ever since the time of William I. the English had shaved, agreeable to the Norman custom, excepting the Kings, who alone retained the beard as a mark of dignity and distinction, for which reason Edward II., after his degradation, was shaved by his keepers, that he might not be known on the road. (*Mat. Par.*, p. 181; *Vit. Abbat.*, pp. 46, 48; *Knyghton*, col. 2341; *Thom. de la More*, p. 602. The passage of *Scotichronicon*, vol. ii. p. 400, which infers that the English wore their beards in 1385, may well be suspected, being in the fabulous account of a miracle; nor is even that of William of Malmesbury, fol. 57 b, wherein the English before the conquest are said to have been "barbas rasi,"

free from suspicion of error, as in the next line they are described as painted in the manner of the ancient Britons.)

Gordon, in his poetic *History of the Valiant Bruce* (p. 168, ed. Edin. 1718), makes Douglas, when he is going to spy the English army before the battle of Bannokburn, say, "I'll raze my beard." This circumstance, together with Douglas, who was bred in France, proposing to pass himself for a Frenchman in Edward's army of many nations, gives an air of veracity to this part of his story, which he has perhaps found in Peter Fenton's MS. written in 1361.

But it must be observed that the above authorities disagree with the following passage in *Stow* (p. 415), "After this taking of King John of France, Englishmen (which before were bearded and the haire of their heads short rounded) then used long haire on their heads, and their beards to be shaven." The lines said to be composed by the Scots in derision of the peace of Northampton, published by Caxton, also infer that the English had long beards in 1328. It is reasonable to suppose that the wearing or not wearing of beards, like other matters of fashion, has undergone many changes, which historians have not thought worthy of being recorded.—**M.**

Page 460, l. 5734.—This surprise of the castle pretty much resembles the stratagem by which Richard Earl of Gloucester and John Mansel got into it in the minority of Alexander III., which seems to be obscurely hinted by Bower, and is quite omitted by all other writers of Scottish history. (*Mat. Paris*, p. 908; *Sc. Chr.*, vol. ii. p. 90.)—**M.**

Page 460, l. 5751.—The cove of Hawthornden, supposed by Stukely and some other antiquaries to be a Roman work, is chiefly indebted to the brave Ramsay and his hardy associates for its celebrity, which procures it frequent visits in summer excursions from Edinburgh.—**M.**

Page 473, l. 6168.—Beside the 2000 men-at-arms, there was a great multitude of men half-armed, as Bower expresses it. (*Sc. Chr.*, vol. ii. p. 341.) Knyghton (col. 2589) makes the number 36,000 *all* well provided with arms in the French manner, which were increased to 62,000 in the time of Walsingham. (*Ypod.*, p. 517.)—**M.**

Page 475, l. 6211.—The name apparently ought to be Sundryrland, as in *Scotichronicon* (vol. ii. p. 342). Sunderland is a village on the south bank of the Were, about three miles south of Durham.—M.

Page 475, l. 6226.—He seems to have been the husband of Mary Countess of Montith, and on that account he was called Earl of Montith. He was taken prisoner in this battle, and afterwards put to death with all the parade of cruelty which closed the glories of Walays and Fraser.—M.

Page 479, l. 6364.—The genealogy of the family of Setown, Seytown or Seton, is peculiarly embarrassed and overwhelmed with errors, the bare recapitulation of which would exceed the bounds of a note. Alexander de Seaton, who in 1308 entered into an agreement to support the title of King Robert, and is said to have been slain by Balliol's forces at Kinghorn in 1332, is made a son of Sir Christopher by Christian de Brus, whose marriage is placed in or after 1306. The Governor of Berwick, said to be a son of this Alexander, had several sons, of whom at least one was a fighting man in 1333, *i.e.* within twenty-seven years at the most from the marriage of his great-grandmother. These form a specimen of the inconsistencies in the genealogy preceding the marriage here mentioned, which Douglas has strangely misrepresented, and has not an heiress in the whole pedigree, though he had the advantage of Wyntown's narrative as repeated by Bower (with some additional circumstances and a different date) before his eyes, with a deduction of the posterity of the same Alan by the transcriber of the *Cupar MS. of Scotichronicon*, who had personally known four generations of them. Yet in spite of this clear light he substitutes for Alan of Wyntown an Alexander Seton, whom he connects with Moray by marrying him to a sister of his. Such is the mode of linking together the broken chain of a pedigree. (*Sc. Chr.*, vol. ii. p. 337; *Hist. of Seaton*, by Sir Ric. Maitland, in *Mackenzie's Lives*, vol. iii. pp. 208, *et seqq.*; *Nisbet*, vol. i. p. 235; *Douglas's Peerage*, p. 705, where the note from the *Cupar MS.* is actually copied almost verbatim! See Lord Hailes's *Essay on the Genealogy of Seton, Annals*, vol. ii. p. 295.)—M.

Page 482, l. 6440.—Scotland had hitherto been favoured by the Almighty with an exemption from this dreadful scourge of mankind, the natural causes of which seem to have been the keenness and salubrity of the air and the temperance of the people. When the pestilence which afflicted all Europe in the seventh century was raging through the rest of Britain, the Pichts and Scots of Britain were the only nation who were free of it. (*Adamnani Vita Columbæ*; *MS. Bib. Reg.* 8, D, IX. L. ii. c. 46.)—**M.**

Page 483, l. 6456.—At this rate the whole sum was £8000, but according to Fleetwood's valuation of the Mouton in 1358, £10,000; which last sum, taking it at the highest valuation in the reign of David II., was equal to 96,000 ounces of silver, or about £24,000 of present money, and in value equivalent to £288,000, supposing (for want of better information) the boll of wheat then, as in 1424, worth 2s. and now 24s. (*Acts*, Ja. I. c. 11, omitted in Murray's edit.; *Tables in Ruddiman's Introduction to And. Diplom.*) For this petty sum did the leading men in Scotland sell themselves as tools of the French government, to be used or laid aside at pleasure. The ransom of their King, and the money drawn from the very extremities of the kingdom to support the hostages in London, amounted to twenty times the sum, to say nothing of the many thousands of lives sacrificed to the *ancient alliance with France*.—**M.**

Page 485, l. 6542.—In consideration of his surrender, his master allowed him £5000, with an annuity of £2000. (*Fæd.*, vol. v. p. 832, *et seqq.*) And thus ended the public life and the ignominious subaltern royalty of Edward the *King Conqueror*, as he was pleased to style himself, in consequence of the unexpected success he obtained at Duplin by the Scots being then destitute of an experienced commander. (*Stow*, p. 360.) He was buried in 1363. (*Knyghton*, col. 2627.)—**M.**

Page 496, l. 6886.—Bower and his followers have added to this short narrative of the ransom of Archibald Douglas some embellishments worthy of Boyse. (*Sc. Chr.* vol. ii. p. 358.)—**M.**

Page 497, l. 6924.—The many tedious negotiations for David's ransom, which had been in agitation for almost ten years, were

brought to a conclusion 3d October 1357. The sum originally stipulated was 100,000 marks, to be paid in ten years; but by subsequent treaties the principal, with the penalties incurred by delay of payment, was settled at £100,000 to be paid at the rate of £4000 every year till completed; and the whole of this enormous sum, equivalent to at least twelve hundred thousand pounds of modern money, was actually paid. (*Fæd.*, vol. v. p. 416; vol. vii. p. 417, col. 2.)

It was excellent policy in Edward to part with David for the possession of twenty of the most powerful men in Scotland, in the persons of their heirs, who were, much more than such a King as David II., the strength of the kingdom, besides keeping the country impoverished for such a number of years by the drain of money for the ransom and support of the hostages, which altogether could not be less than equivalent to two millions of modern money. Bower says that David also, in consequence of a promise made to Edward, destroyed thirteen of his frontier castles, most of which still lay in ruins in his time. (*Sc. Chr.*, vol. ii. p. 359.)—**M.**

Page 498, l. 6935.—Our other historians, and also the transcriber of the Harleian MS. (*v. V. R.*), in their partiality for the name of Brus, have carefully suppressed this specimen of his Majesty's most gracious speech to his loving subjects, crowding with eager affection to feast their eyes with a sight of the son of their respected deliverer, whom after eleven years' captivity they had redeemed with the great injury of their private fortunes. It is the duty of an historian to represent characters in their true light; but so little was that duty known in Wyntown's time, at least in Scotland, that this trait of the character of David II. would not have been related by him if he had not conceived that it did him honour.—**M.**

Page 505, l. 7142.—In *Scotichronicon* (vol. ii. p. 366) he is erroneously called Earl of Moray. There was then no Earl of Moray. (See note on B. IX. l. 17.)—**M.**

Page 505, l. 7172.—The cause of the King's displeasure against the Earl of Mar, omitted by the historians, may be found in *Fædera* (vol. vi. p. 119), whereby it appears that he then resided

in England, and had accepted a pension from King Edward, and stipulated for an augmentation of it in the event of forfeiting his estate in Scotland. This shows that he was conscious of having done something to incur such a forfeiture.—**M.**

Page 506, l. 7178.—This must not be understood as if they were parted by death. The King survived his marriage almost eight years, and the Queen was alive in March 1373-4. (*Fæd.*, vol. vii. p. 35.)—**M.**

Page 507, l. 7220.—Bower and all his followers have made David die in the thirty-ninth year of his reign, though he reigned 41 years, 8 months and 15 days, and though Barber, his contemporary (not attending to minute particulars) had expressly said (p. 285) that he reigned 42 years. Their error seems to have proceeded from reckoning his reign, not from its true commencement at the death of his father, but from his second coronation (for he had been crowned in his father's time, *Barber*, p. 426), which was in the third year of his reign. In justice to them, it must be observed that the kingly character was not thought complete without the ceremony of coronation; and it was in later times urged by the conspirators against James the First, King of Great Britain, as an extenuation of their guilt, that he was not King of England, not having been crowned as such. (*Speed*, p. 1223; and see *Ruddimanni not. in Buchanani Hist.*, Ed. 1715, p. 432.)—**M.**

VOLUME THIRD.

NOTES ON THE NINTH BOOK.

Page 3, l. 4.—Endyne, Hendyne, or Hendyng (whose name has not often, if ever, appeared in print) seems to have been noted for some wise maxims, etc. There is a collection of them in about three hundred lines, the beginning of which, containing some account of himself, and the very common saying here referred to, is as follows :—

Mon that wol of wysdam heren,
 At wyse Hendyng he may lernen,
 That wes Marcolves Sone,
 Gode thonkes & monie thewes
 Forte teche fele Shrewes,
 For that wes ever is wone.
 Jesu Crist al folkes red,
 That for us alle tholede ded
 Upon the Rode Tre,
 Leve us alle to ben wys
 Ant to ende in his servys.
 Amen ther charitè.
 God biginning maketh god endyng,
 Quoth Hendyng.

(*MS. Harl. No. 2253, fol. 125 a.*)—**M.**

Page 8, l. 5.—He was ancestor of the Earls of Mar, Buchan, and Kelly, and several other respectable families of the name of Erskine.—**M.**

Page 8, l. 15.—Wyntown is the first author who mentions the Earl of Douglas's opposition to Robert II. Succeeding writers, improving upon his materials, have added that he claimed the crown for himself as descended of the Cumins *or* the Balliols. (*Sc. Chr.*, vol. ii. p. 382, where the editor in a note says, very unfairly and inconsistently, that the fable is copied from Wyntown. *Hume's Hist. of Douglas*, p. 86, wherein there are rather

more errors than lines.) That such claim ever was made by the Earl of Douglas, there is no authority except the *Scotichronicon*. That no such claim could be made, the Earl of Douglas not being at all descended of the Balliols, has been clearly demonstrated by Mr. Ruddiman in the *Appendix* to his *Dissertation on the Competition*.—M.

Page 8, l. 17.—Bower has again created an Earl of Moray, though in the present case only by anticipation (*v. note on B. VIII. l. 7142; Sc. Chr.*, vol. ii. p. 382); for “this was the first Dunbar that bruiked the lands of Murray” (*Pitscottie*, p. 42), the dignity, originally limited to the heirs-male of Thomas Ranulph, having been in the Crown from 1346, when Earl John Ranulph fell at Durham, till 9th March 1372-73, when King Robert III. bestowed it on this John, the second son of Patric Earl of Dunbar or March, by Agnes, the heroic daughter of Earl Thomas, as a marriage portion with his daughter Marjory. (*Chart. in Home’s British Antiquities*, p. 101, or *Shaw’s Hist. of Moray*, p. 383; *Chart. qu. Suth. Case*, c. iv. p. 44.) The title of Moray was assumed by his father Earl Patric as husband of Agnes (in whose right he appears to have had a just claim to Anandirdale, a part of Ranulph’s estates), and genealogists have also given it to his elder brother George, whom they make his father; but neither of them had any right to it, though titles have sometimes been assumed without due authority in deeds, wherein no one concerned to challenge them was a party. (*Fæd.*, vol. vi. p. 207; *Sc. Chr.*, vol. ii. pp. 369, 397, 405; and p. 407, where Barry, who, as well as Wyntown, was a contemporary writer, gives the titles of Dunbar and Moray with their proper armorial distinctions (or at least such as they were when he wrote) to George and John. (*Suth. Case*, c. v. p. 35.)—M.

Page 12, l. 137.—Bower ascribes this panic to a stratagem of the neighbouring peasants, who frightened the horses with the noise of rattles. (*Sc. Chr.*, vol. ii. p. 385.) It appears that the same expedient was intended to have been used by the Scots at the battle of Pinkie or Musselburgh in 1547. (*Life of Edw. VI.*, 1630, p. 30; *Authority qu. Grose on Antient Armour*, p. 79.)—M.

Page 19, l. 340.—The place is by Dugdale called Horsryg in Glendale. (*Bar.*, vol. i. p. 742.)—**M.**

Page 22, l. 412.—When this story came into Bower's hands it was embellished with a selfish miracle performed by St. Columba, who seems to have been determined that no one should injure him with impunity. (*Sc. Chr.*, vol. ii. p. 398.)—**M.**

Page 23, l. 467.—The sum of money is almost the only article of the French supplies wherein Fordun, Wyntown, and Bower do not disagree. (*Ford.*, p. 1060 ; *Sc. Chr.*, vol. ii. p. 400.)—**M.**

Page 25, l. 517.—The Cardinal, whose name Wyntown has inadvertently omitted, as being recent in the memory of his contemporary readers, was Walter de Wardlaw, Bishop of Glasgow, created Cardinal and Legate for Scotland and Ireland in 1384 ; (*Ford.*, p. 1060), but earlier according to *Keith* (p. 146), if there is no mistake in quoting the charter.—**M.**

Page 26, l. 555.—According to *Scotichronicon* (vol. i. p. 371), Stephen Pay expended on this work in the year 1369 no less than 2200 marks, which contained then exactly 1000 pounds of silver, and would purchase as much corn or other provisions, as can now be bought for £17,600. As this Prior also paid a handsome allowance to Thomas Biset, his predecessor, who had resigned in 1363, the revenues of the priory must have been amazingly great to enable him in six years to spare such a sum, if indeed there is no mistake in the number.—**M.**

Page 32, l. 724.—The people of Galloway, whereof Archibald, the father of this William, was lord, were expert seamen. Alan Lord of Galloway "had many ships, with numerous armies, and plundered both in the Sudureys (*Western Isles*) and Ireland, and made great devastation wide through the western lands." (*Thordir's Account of Olaf the Black, translated by Mr. Johnston.*) Alexander III. committed to the Galwegians the conduct of an expedition intended to chastise a rebellion in the Isle of Mann. (*Sc. Chr.*, vol. ii. p. 109.)—**M.**

Page 39, l. 948.—The reader will perceive that the other accounts of this most celebrated battle have been embellished with many additional circumstances and fine speeches, all unknown to our author, and all but one also unknown to Thomas Barry, another

contemporary writer, and, as Provost of Bothville, connected with the succeeding Earl of Douglas, who wrote a Latin poem upon the subject in a great variety of barbarous versification (given entire in *Sc. Chr.*, vol. ii. pp. 406-414), wherein the principal addition is a speech of twenty-four lines by Douglas to his army, though he had just before observed that there was no time even for giving orders. Neither Wyntown nor Barry has a word of any duels between the two commanders, which have been supplied by the more poetical writers in prose; nor did they know anything of the fine dying speech by Douglas, nor of the reanimation of his army by elevating his banner and crying out the name of Douglas which gave occasion to these excellent lines:—

Hosts have been known at that dread name to yield;
And Douglas dead, his name has gain'd the field.

(*Prol. to Tragedy of Douglas.*)

For at least some of the ornamental circumstances grafted upon the original story we are probably indebted to the romantic genius of Froissart (also a cotemporary, but a foreigner), who, with all his merit and integrity, was too apt to listen to and believe whatever was in the spirit of chivalry. And his materials have been varied and embellished according to the fancy of succeeding writers, among whom the minstrels ought not to be forgotten, who have left us at least three ballads founded upon the celebrated *Battle of Otterburn*, more familiarly known by the name of *Chevy Chase*, which are published with the judicious remarks of the learned editor in *Reliques of Ancient English poetry*, vol. i.

According to Barry the battle was fought on Wednesday, 5th August, with whom agree Bower, Knyghton, and in the day of the week the oldest (as Doctor Percy thinks) of the ballads. Yet Buchanan, with at least Barry's and Bower's works before him, dates it on Tuesday, 21st July.—M.

Page 41, l. 1008.—Walsingham says (*Hist.*, p. 336) that the Earl Mareschal had only 500 lances against 30,000 of the Scots. This Earl was challenged by John Earl of Moray to a trial of

arms, to be held in England in the following year, as appears by King Richard's safe-conduct to the Earl of Moray. (*Fæd.*, vol. vii. p. 666.)—**M.**

Page 43, l. 1071.—We have seen David II. sacrifice himself and his subjects to the policy of France by plunging into a most unseasonable war, without any recent provocation from England, at the desire of the French Monarch; and now we see his successor equally obsequious and subservient to the interests of those who were at all times ready to sacrifice him and his, making an injudicious peace, and tamely suffering three of his most important castles to remain in the hands of his enemies, which apparently he might have recovered at this negotiation if he had only insisted for them. Such were the blessed effects of the alliance with France, which perhaps some of the Scots even now are proud of. The real picture of it throughout the whole of its duration is exhibited in one sentence by Colonel Hooke, the French agent in Scotland in 1707, in his letter to the minister of Louis XIV. “J’ai eu le bonheur d’engager tout cette nation pour le service du Roi (*de la France*), et en meme tems Je n’ai nullement engagé sa Majesté.” (p. 19 of *Memoire concernant les avantages de la France en appuyant la revolte d’Ecosse*, called in a first (imposing) title *Revolutions d’Ecosse et d’Irlande* : à la Haye, 1758.)—**M.**

Page 44, l. 1102.—If there is no inaccuracy here, and if Robert was buried two days before the Assumption (i.e. 13th August), his body must have been kept almost four months, and in summer too; for the day of his death is exactly fixed, though not here, by the agreement of the duration of his son's reign (ch. XXVI. 15), with the testimony of Bower, to have been on the 19th of April (*Sc. Chr.*, vol. ii. p. 415; and see *Fæd.*, vol. vii. p. 683.)—**M.**

Page 48, l. 1211.—The justing was performed on London Bridge. (*Pitscottie*, p. 76; *Stow's London*, p. 52, 4to; but not in 1395, as there dated, nor in 1399, as in his *Annals*, following Boyse.) Boyse makes Lyndyssay already Earl of Crawford, and even successor to his father in the dignity; and he places the combat in 1399, in defiance of the authority of Wyntown (though fol-

lowed by Bower), whose veracity is supported by the prolongation of the King of England's safe-conduct to Lyndyssay, with a retinue of twenty-eight persons (thirty-two according to Boyse), for two months, from the 14th of May 1390. (*Fæd.*, vol. vii. p. 671; *Sc. Chr.*, vol. ii. p. 422; *Boeth.*, fol. 347 b, 348 a.) It is strange that Pitscottie, when mentioning this story, has mistaken the name of his chief's ancestor.—M.

Page 51, l. 1307.—The Scots computed the beginning of the year from the 25th of March till 1599, when it was ordained that the year 1600 should commence on the first day of January. (*Spotswood's Hist. of the Church of Scotland*, p. 457, edit. 1677; and see the beginning of ch. XXIII. of this book.)—M.

Page 53, l. 1384.—Our good prior seems to have quite forgotten his resolution in the tenth chapter not to write anything "that can ná profyt bryng," when he run into this preposterous digression. But it is long since a very great critic observed that even the excellent Homer sometimes nods.—M.

Page 58, l. 1540.—Bower places this conflict in Glenbrereth (Glenberech, *MS. Reg.*, 13 E, x), probably Glenbrierachan, about eleven miles north of Gasklune, which is a small village or farm about three miles west from Blair-Gowrie. He adds that Ogilvie and his brother were slain, "per Cateranos (Ketheranos, *MS. Reg.*), quorum caput fuit Duncanus Stewart filius domini Alexandri comitis de Buchan;" and he has not a word of the Duncansonys. (*Sc. Chr.*, vol. ii. p. 420.)—M.

Page 61, l. 1614.—Clement VII., who must have been a very distant relation to King Robert, if Malcolm was the latest common ancestor, was elected by a French faction, and is not acknowledged by the historians of the Popes. His authority was admitted by the Scots, but denied by the English, whence Barry, in his poem on the battle of Otterburn, makes Douglas charge the English with schism in refusing obedience to the true Pope. (*v. supra*, B. VI. xvi. 93; *Platina*, pp. 512, 524; *Sc. Chr.*, vol. ii. p. 410.)—M.

Page 62, l. 1645.—James de Lyndesay had a contest with Adam Bishop of Aberdeen, about the tithes of his lands of Fermartine, which is recited from the Chartulary of Aberdeen by Mr.

Gordon in his *Dissertatio de nuptiis Roberti II.* (p. 14, subjoined to *Sc. Chr.*, vol. ii.) That story may perhaps throw some light on this one.—M.

Page 63, Chap. XVII. (A.D. 1396).—

Qwhen thretty for thretty faucht in barreris
At Sanctjohnstoun, . . .

This desperate conflict of two Highland clans on the Inch of St. Johnston (or Perth) in the year 1396, namely, the Clan Clankaies, the other Clanquhattanis, is described in Holinshed's *Chronicles*, edit. 1586, p. 252. This conflict, I need hardly say, forms a striking episode in Sir Walter Scott's *Fair Maid of Perth*.—L.

Page 64, l. 1692.—We have here the original and most simple narrative of this celebrated conflict, to which succeeding writers have added many embellishments, whereof the most capital one is the mistake of the word *triceni* in Boyse and Buchanan for *treceni*, whereby the combatants are multiplied from thirty to three hundred on each side. It is singular that amidst all their deviations from Wyntown and from each other, they have scarcely altered the names of the chiefs and the clans as given by Wyntown, for Boyse's variations are only typographical errors and Gaelic translations or epithets. These names, though doubtless somewhat corrupted by Wyntown himself, may furnish a clew whereby those who are versant in Highland genealogies may yet settle the dispute which has lately been agitated for the property of these ferocious chiefs and their sanguinary followers, and trace them to their true families. (See *Gordon's Dissert. de nuptiis, etc.*, p. 14, subjoined to *Sc. Chr.*, vol. ii., wherein, by a quotation from the *Chartulary of Aberdeen*, Ferchard Macintosh appears to have lived about this time, and he is probably the father of Scha; though the historian of the Macintoshes in *Nisbet*, vol. ii. *Append.*, p. 47, calls him cousin of Lachlan the father of Ferchard, with which a MS. history of them in my possession partly agrees. There was a Clanchewill in 1594, as appears by *Acts James VI.*, Parl. 14, c. 227. The Farquharsons, who, as well as the Macintoshes, derive their

pedigree from the old Earls of Fyfe, are called Claniaula. *Nisbet*, vol. ii. *Append.*, p. 26. The story of the battle is in *Sc. Chr.*, vol. ii. p. 420; *Maj. Hist.*, p. 280; *Boeth.*, fol. 347 b; *Lesly*, p. 252; *Buchanan*, lib. x. c. 2; *Canl's Muse's Threnodie*, Perth, 1774, p. 30; *Shaw's Hist. of Moray*, pp. 41, 52, 216.)—**M.**

Page 65, l. 1740.—Margaret Stewart, daughter of Thomas, and sister of Thomas Earls of Angus, by the death of the latter in 1377, became Countess of Angus. She married Thomas Earl of Mar, and on his death without issue she married William the first Earl of Douglas, to whom she bore George, who was Lord of Angus (not Earl) in 1397, and being then but a young man, must have been one of the “autres Commis et Deputez” associated with the Earl of Carrick, the Earl of Fife, the Bishop of St. Andrews, and David Lord of Lyndessay, whose names are omitted in the treaty, as are also those of the Earls of Douglas and Moray. This same year the young Lord of Angus got in marriage one of the King's daughters, and in 1398, perhaps by his mother's resignation, he was Earl of Angus. (*Fæd.*, vol. viii. pp. 35, 45; *Chart. qu. Suth. Case*, c. v. pp. 33, 34, notes a, b, c, d.) The title of Douglas, after lying dormant for ages, was revived in his posterity, whose present representative is Lord Douglas, son of Lady Jean, sister of the late Duke of Douglas.—**M.**

Page 69, l. 1859.—Earls, on their creation or investiture, were girt or belted with the sword of the earldom by the hands of the King, that ceremony being to them what coronation was to the King, or consecration to a Bishop, a completing of their character, which was considered as imperfect till these ceremonies were performed, as is evident from the following example in the history of England (and it may be presumed that the same rule held in Scotland), which, as a brief illustration of a phrase frequently occurring, and but little understood, I have transcribed entire. “Eodem die coronationis suæ Johannes rex accinxit Willielmum Marescallum *gladio comitatus* de Striguil, et Gaufridum filium Petri *gladio comitatus* de Essex: qui licet antea *vocati essent Comites*, et administrationem suorum comitatum habuissent, tamen non erant *accincti gladio comitatus*:

et ipsi illa die servierunt ad mensam Regis *accincti gladiis*." (*Hoveden*, fol. 451 a.) The ceremony is probably derived from the Roman Emperors, who, when they invested a military commander in his office, girt him with a *parazonium*, "*militiæ decus hoc, et grati nomen honoris*," which was a belt with a sword. (*Dion. Cass. Hist.*, lib. LXVIII.; *Martial*, lib. XIV. 32.)

Page 71, l. 1916.—The remains of the walls show that it was exceedingly strong; particularly those of the Double Tower were so remarkably thick, that it was absolutely impregnable before the invention of gunpowder. Within these ruins, which formerly confined captive sovereigns, there is a small modern building, the prison of the shire.

Page 74, l. 1982.—Several instances of degraded Abbots occur in the *Chronicle of Melros*, and in *Will. Malmesbury* (fol. 129 b).

Page 82, l. 2234.—Lord Hailes has published an original paper throwing some light on the mysterious death of this Prince, communicated to him by Mr. Astle, a gentleman to whom Scotland is indebted for many illustrations of her history. (*Remarks on Hist. of Scotland*, p. 278.)

Page 86, l. 2338.—The superiority of the English archers, which has decided the fate of many a battle, was universally acknowledged; and in an old prophecy they are described as "*gentes arcitenentes*." (*Sc. Chr.*, vol. ii. p. 307, and see p. 435.) King James I. was so sensible of the deficiency of his subjects in this important branch of the art of war, that in his first parliament held immediately after his restoration, he passed the following Act, which I give entire, as a short specimen (though not quite genuine) of Scottish prose in our author's time, and of the few words then required in an Act of Parliament.

"That ilk man busk thame to be archaris.

"ITEM That al men busk thame to be archaris frá thai be xii yeiris of age, & that ilk x pundis worth of land thair be máid bow markis, and speciallie neir paroche Kirkis, quhairn (*wherein*) upone halie dayis men may cum and at the leist schute thryse about and have usage of archarie, and quhasá usis not the said archarie the Laird of the land sall rais of him a wedder, and gif the Laird rasis not the said pane the Kingis Schiref or

his ministers sall rais it to the King." (*Acts*, Ja. I. c. xx. 2d Edition 1566, or 18 of *Murray's Ed.*; see also cc. 52, 67, 135, 137, or cc. 47, 60, 121, 123 of *Murray*.)

Page 89, l. 2438.—He had another motive unknown to Wyntown, for Henry IV. King of *England* had just given him a most ample grant of the earldom of Douglas, with Eskdale, Lidisdale, Wauchopdale, Selkirk, Ettrick Forrest, Tiviotdale, etc.; all which he had only to take possession of, if he could. (*Fæd.*, vol. viii. p. 289.)

Page 94, l. 2594.—The Earl of Northumberland was alive till 1408; but Wyntown has, for the sake of connection, given the conclusion of his History here.

Page 94, l. 2600.—It appears that he was at least under some degree of restraint, for King Henry V. appointed commissioners to negotiate with the Duke of Albany for exchanging him with his son Murdach; and yet in the following year the Duke paid a sum as a ransom for his son to young Percy, then Earl of Northumberland, to whom Henry had assigned it, perhaps as a balance in consideration of Murdach, as a Prince of the blood, being a more valuable prisoner. (*Fæd.*, vol. ix. pp. 323, 405.)
—M.

Page 96, l. 2670.—Some writers attempt to justify the seizure of the Prince of Scotland by alleging that the truce had not been accepted by the Scottish King; and indeed Henry in his instructions for treating with the Scots seems to have forgotten the truce then in force, which Robert had ratified 20th August, and he himself had ratified 18th September 1404, to endure "*usque ad festum Paschæ proximo jam futurum, sole tendente ad occasum.*" In his orders, dated 8th July 1405, to his son John for negotiating a truce with Scotland, and in several papers concerning the Earl of Orkney, who was taken along with James, he has not one word of the heir of Scotland being then in his possession; and the few English historians of that age are as silent upon the transaction as he. But the proper way to account for it is to acknowledge that the faith of treaties has frequently been made to give way to what are called reasons of state. Queen Mary, in circumstances somewhat similar, was

treated much worse than her ancestor James. (*Fæd.*, vol. viii. pp. 363, 371, 384, 403, 410.)—M.

Wyntown's narrative gives room to believe that the King wished the departure of his son to be kept secret, as Boyle expressly asserts. (fol. 352 b.) Whether the preparations were discovered by the Duke of Albany, and revealed to Henry, will perhaps never be known.—M.

Page 98, l. 2726.—Wyntown is more than usually particular in marking the duration of the reign of Robert III. And yet Bower, who was a young man when this King died, has thought proper to depart from Wyntown's authority, and to say that he died at Rothsay, in Bute, on the 29th of March 1405, in the *sixteenth* year of his reign, and that he never tasted food after he heard of the captivity of his son, for which he adduces some monkish Latin verses, perhaps his own composition. But his account is sufficiently confuted by its own inconsistency; and Wyntown's veracity is fully confirmed from the dates of several papers by the Dukes of Albany and by King James, of which it is sufficient to mention two, viz., the King's obligation for the price of his freedom, dated 28th March 1424, in the *eighteenth* year of his reign, being then in England; and his confirmation of the treaty, dated at Melros, 5th April 1424, in the *nineteenth* year of his reign; which clearly demonstrates that the *nineteenth* year had commenced between these days, viz., on the 4th of April, whereas according to Bower the *twentieth* year was then running. (*Fæd.*, vol. x. pp. 327, 344; *Sc. Chr.*, vol. ii. pp. 401, 439; and see *Ruddimanni Annot.* in p. 182, A 5, 6, *Hist. Buchanani.*)

Without having recourse to the *Fædera Angliæ*, I might have proven Wyntown's veracity and Bower's error from the title of the first parliament of King James, held 26th May 1424, in the *nineteenth* year of his reign, were it not that a subsequent parliament, apparently his second, is dated 12th March 1424, which is before his restoration. This error of the old edition is copied in Murray's without even a remark.—M.

Page 98, l. 2728.—That is, he wrote in the *sixteenth* year of our reign.—M.

Page 100, l. 2774.—During his government, in the year 1407, James Resby, an Englishman, was burnt for heresy, who was apparently the first martyr of the reformed religion in Scotland. (*Sc. Chr.*, vol. ii. p. 441. Knox places this event in 1422, and quotes the records of Glasgow. *Hist. of the Reformation*, p. 1.)—M.

Page 101, l. 2810.—When his counsellors proposed to him a tax of twopence to be paid from every house having a fire in order to defray the expense of demolishing the castle of Jedworth, he answered that no tax had ever been levied during his government, and he was determined that none should be levied, lest the introduction of such an abuse should draw upon him the curses of the poor; and he ordered the necessary sum to be paid out of the King's customs. (*Sc. Chr.*, vol. ii. p. 444.) Whereupon Mair has taken occasion to draw up a set of arguments for and against taxation, which he has laid before the reader for his discussion. (*Maj. Hist.*, p. 292.)—M.

Page 101, l. 2828.—These two long alliterative lines appear to have been originally intended as an *Envoy* to Wyntown's work, of which this chapter is properly the conclusion, the Chronicle being brought no lower than the re-appointment or continuation of the Duke of Albany as governor in June 1406, whose eulogium occupies the subsequent part of the chapter.

The Duke died, aged above eighty, on the 3d of September 1420. His son Murdach Duke of Albany, Earl of Fife and Menteth, also held the government, but with abilities inferior to his, till the return of King James in April 1424.—M.

Page 108, l. 2880.—English writers mention justings of the Earl of Mar with Earls of England at two different times, viz., in the 16th year of Richard II. (1393) with "Mountbray Erle Marescal," wherein Cokburne (Coliburn) and other Scots also fought, the event not mentioned (*Leland*, vol. i. p. 482); but according to Stowe (p. 496) the Earl of Mar had two ribs broken, and *died at York in his way home*: and in the 6th of Henry IV. with "Edmunde Erle of Kent, but Edmund wan the Feld." (*Leland*, vol. i. p. 485.) Only the last can have any connection with the justing described by Wyntown; the other seems a con-

fusion of this and the Earl of Moray's combat with Thomas Mowbray, Earl Marschal and Earl of Nottingham, in 1390. (*Fæd.*, vol. vii. p. 666.) It is certain that no Earl of Mar died in consequence of such a combat, for James Earl of Douglas and Mar, who died in 1388, was succeeded in the dignity of Mar by his sister, whose husband Malcolm Drummond had right to the earldom by courtesy, and died in Scotland in 1402; and in 1414 she married Alexander Stewart, the hero of this chapter, who was alive many years after this time. (*Suth. Case*, ch. v. p. 42.)—M.

Page 111, l. 3125.—He was a descendant of Alexander, who was standard-bearer in the army of Walays, and got from that hero a charter of the constabulary of Dundee. (*And. Diplom.*, pl. XIII.) He was slain in 1411 at Harlaw, fighting under the command of this same Earl of Mar. (*Sc. Chr.*, vol. ii. p. 445; *Battle of Harlaw*, St. 14, 27.)—M.

Page 112, l. 3167.—He was most probably the third son of Schir William of Keth the Marschal. He was attached to Mar by a grant of the lands of Glendowachy, and is said to have been with him at the battle of Harlaw. (*Suth. Case*, c. iii. p. 39; *Nisbet*, vol. ii. Append. p. 5.)—M.

Page 112, l. 3168.—Sir Alexander Irvine of Drum, whose name is erroneously spelt Grewyn in the first edition. He is identified by Joannes Major in 1521, and in Ruddiman's Notes to Buchanan's History. Sir Alexander Irvine was killed at Harlaw, 24th July 1411.—L.

Page 113, l. 3202.—“Nec vicecomiti dixit (*Episcopus Dunkeldensis*), I prior, i; sed sequere et veni.” (*Sc. Chr.*, vol. ii. p. 259.)—M.

Page 116, l. 3298.—Boyse says (fol. 365 b) that the Earl of Mar married Jacoba Countess of Holland; and he adds a fine story of his war against the Hollanders with a powerful fleet, because they did not choose to submit to him, thus putting him in the place of Humphry Duke of Gloucester. The lady he means succeeded to her father Earl William VI. in 1417. She brought herself and her country into great distress by her imprudent marriages, and was deposed by her uncle John, who makes so great a figure in this chapter as Elect of Legis; but the Earl of

Mar is not in the list of her husbands. (*Laet Descriptio Belgii*, p. 121; *Scriverii Principes Hollandiæ* in *Resp. Holl.*, p. 475; *Stow*, p. 600.)

The writer of the History of the family of Horn (*Nisbet*, vol. ii. Append. p. 76) says that the Earl of Mar's wife was Mary de Hornes, and that he got with her the lordships of Duffel and Walhem.—M.

Page 116, l. 3300.—Though this chapter has no connection with the history of Scotland, but is merely a biographical memoir of the actions of the Earl of Mar, composed from the relation of some of the adventurers (see l. 3270), yet it would be agreeable if the dates of the events recorded in it could be fixed, in order to point out the time when this postscript or appendix to Wyntown's work was written.

The battle which established the Elect of Legis (Liege) in his see was fought in 1408, wherein Henry Perveisc (by Wyntown called Horn) was slain, with two of his sons, but not before the engagement; and it must be acknowledged that the Earl of Mar's name is not to be found in any of the German writers whom I have had an opportunity of consulting, though a pretty particular account is given of the numerous allies of John the Intrepid Duke of Burgundy, and some Englishmen are said to have been in Perveisc's army. The Earl and his small retinue of 100 men seem to have been considered merely as volunteers, their number not being sufficient to give him a place among those who brought their whole forces to the field.

The marriage of Johne de Bayrrè (Bavaria), though mentioned before that of the Earl of Mar, is the latest event recorded in the whole work, and unfortunately the German writers differ considerably as to the time when it took place; some putting it in 1417, some in 1419, 1423, and 1424, and others mentioning it without fixing any time. (*Vigner Hist. de Luxembourg*, p. 496; *Bertellii Hist. Princ. Luxemburg.*, p. 241; *Bertii Com. Rer. Germ.*, lib. ii. p. 141; *Heuteri Res Burgund.*, p. 102; *Tab. Gen.* p. 89.)

If we might depend upon Boyse (fol. 366 a) in a matter wherein he had the best opportunity of information, the breed of horses in Scotland was greatly improved by stallions and mares

imported by the Earl of Mar. In 1411 he commanded the royal army at the battle of Harlaw, which is the subject of a well-known ancient ballad; and he was engaged in many public affairs during the rest of his life. (*Fæd.*, vol. x. pp. 332, 487; *Sc. Chr.*, vol. ii. p. 444.) Having no issue by the Countess of Mar, he persuaded the King to settle the earldom, to which he had no right beyond his liferent, on his natural son Thomas and his heirs-male, failing which, to fall to the crown. Thomas died before himself, and on his own death in 1435 the earldom of Mar, lordship of Garviach, etc., were taken into the King's hands, and withheld from the lawful heirs till 1562, when Queen Mary restored them to John Lord Erskine "*per modum justitiæ*," as the nearest heir of the old Earls of Mar. (*Suth. Case*, ch. v. pp. 48, 49; *Douglas's Peerage*, pp. 462 *et seqq.*, vouched for in *Remarks on Hist. of Scotland*, p. 140.)

In *Annales de Bourgogne*, par Guillaume Paradin, fol. Lyon, 1566, p. 504, the Earl of Mar is thus mentioned: "Semblablement s'y trouva le Comte de Marouse Escossois, avec bien quatre vingt combattants." He calls the commander of the enemy "Le Seigneur de Pirvels." Q. If Horn may not have been his surname, and Perveisc or Pirvels the name of his territory? This author describes the heaps of the slaughtered Liegeois in terms much like Wyntown's, but he does not say that the Comte de Marouse was the principal cause of the victory.—M.

BREVIS CRONICA.

IN the tyme that Moyses the prophet governit Israel, Gathelus, King Neolus sonne of Grece, mareyt Scota, King Pharoy's douchter of Egypt, of the quhilk Scota the natioun of the Scottis hes thair nayme. This Gathelus, with his wyfe Scota, tuke the sey, and was chosyne, with thame that wer with him, to be thair King.

Eftir the tyme that the children of Israell war in the desert, this Gathelus, with his wyfe and pepill, was troublit with tempest of sey, and att the last, be the flude or watter callit Angase, enterit in Afrik, and frathine ane littill quhile he come to Spanze, and upoun the reveir callit Hebet he biggit ane cittie, and callit the samyne Brigance, quhair the Scottis multiplyit, and war troublit sair with Spaynzeartis.

About this tyme Gathelus send his sonne Hyber, with his broder Emete, to consider the Ile of Irland, and be favour and force he tuke it, and syne come agane to Bragance, quhair his fader was deid, and he succedit King of Scottis to him.

Sone eftir this tyme Mitelus, King of the said Scottis, being in Spainze, send furth his sonnys Hermonye, Ptholomye, and Hibert secundly to Irland, and tuke it. Hermonye come agane to Spainze, and Pholomy and Hebert abaid in Ireland, and keipit it. Lang eftir this tyme Symon Breik, King of the said Scottis, was send be his fader, callit Myloun, out of Spainze, with the chyar of merbill that was the Kingis sait in Ireland, and subdewit it, and regnit mony zeiris, and put the chyar in ane place callit the Themor, and this was when Manasses regnit in Jewrye.

About the quhilk tyme ane (peple) callit the Pichtis come furth of Sythia to Ireland, quhair thai hade gevin thame the south part of Scotland, called Albioun, and the Scottis gave thame wyffis, of

thair childer and douchteris, under this condition, that the King suld be sonar chosin of womanis kynn than of the mannis keyne.

Sone eftir come ane nobill zoung man out of Ireland, callit Fergus Fercharde, and brocht with him the kingis seyt or chayr of merbill fra Ireland, the quhilk chyar Symon Rorryk brocht out of Spaine to Ireland, and Gathelus, the first King, brocht it out of Egipt, and was crownit thairin, and as prophecyis sayis, quhair evir it be the Scottis sall regne. This Fergus chesyt the red Lyoun to be his armys, three hundreth and thretene before the byrth of Cryst.

Eftir this tyme, Richert King of Scottis, with strenth force, conquest furth of Inglismennis handis the daill callit Riddisdail, and callit eftir him Rytchesdail, and now is callit Rechesdail.

The zeir before the Incarnatioun of oure Lord, Julius Ceasare, eftir that he hade ourcumyng with fforce France and Ireland, send to the Kingis of Scottis and Pychtis to submyt thame willfully to him, the quhilk thai withstude, and denyit with haill assent, and war nevir subdewit, bot evir fre.

In the twelft zeir of Claudius the Empriour, thair began ane greit battaill betwix the Inglesmen, than callit Brittounis, and Scottis and Pychtis, the quhilk battaill continewit to the tyme of Severus the Empriour, in the quhilk tyme, baith birnyng and slaying of men and women with childrene lestit ane hundreth fyftie and foure zeiris.

In the ffyftyne zeir of Severus, Fulgentius, Duke of Brittonis, quhilk wald nocht thoill the malice of Severus, that biggit ane wall betwix Scottis and Brittonis, fled to the Scottis and maid perpetuall peace and legacy with thame, and left his twa sonnis in hostage for mair souerte. The quhilk Fulgentius, with help of Scottis, ourcome the said Severus in battaill.

In the zeir of our Lord twa hundreth and three, Victor being Paip of Rome, and the said Severus Emprour, Scotland tuke the ffaith of Cryst, and as zitt hes keepit it undefoulit, and the said Victor deyt martyr. Ane litill before the tyme of Dioclesiane the Empriour, the pepill of Scottis and Pichtis huntit in the merchis of thair regionis and cuntreis, and for ane quhyt hund stowin away be the Pychtis thai fell att variance, and war nevir well aggreit

to the last destruction of the Pychtis, the quhilk pepill keipit gude peace ffyve hundreth zeiris togidder before this time.

In the tyme of Constantyne the Empriour, the baynnis of Sanct Andro war brocht to Sanct Reuill in Scotland. Thai war ressavit with the King of Pychtis Gurgust, on the kirk month now callit Sanct Androis, be King Hungus, King of Pychtis that tyme, the quhilk tyme Sanct Austyne, the doctour of Yponeus in Afrik, began the ordour of Blak Channonis.

In the zeir of oure Lord God foure hundreth and thre, Fergus, the sonne of Erth, that was the sonne of Ethaid and broder to Eugeny, King of Scottis, that was slane in the feild with Pychtis and Brittonnis, this Fergus recoverit and gott agane the realme of Scotland out of the Brittonnis and Pychtis handis, the quhilk thai hade wrangusly occupyit the space of foure skoir and three zeiris. This draif away all his inymeis with force and plane battaill, and regnit eftir sixtene zeiris.

The zeir of God foure hundreth and ninetene, Eugeny the secund of that nayme, the sonne of the said Fergus, regnit eftir his fader threttie-three zeiris. This hade greit battaillis and victory apoune the Brettonnis, quhill at the last, on the south syde of Humber, he was slane in ane feild, quhilk feild he wann.

Eftir the quhilk Eugeny, Dongard his broyir was crownyt the zeir of God foure hundreth fiftie-two zeiris, and regnit bot three zeiris, and governyt the realme rycht nobilly fra inymeis.

After the quhilk Dongard, Constance his broyir was crownit, and regnit threttie-two zeiris, eftir quhome Congall, the sonne of the said Dongard, was crownit, in quhas tyme the battaillis began betwix Pychtis and Scottis, and endit nevir till the last destruction of the Pychtis, baith of man, woman, and barne.

The zeir of God five hundreth and ane, Conrane, the brothir of Congall, regnit threttie-three zeiris. He had greit weiris aganis the Saxonis be sindry chances of ffortune. He was beryit in Icolmkill, and supportit King Arthure, King of Brittonis, aganis the Saxonis.

Eftir Conrane, Eugenius the thirde of that nayme regnit, quhilk was sonne to Congallus. He supportet Modred, King of Pychtis, aganis the Brettonnis in the samyn battaill quhen King Arthur was slane with all the nobilitie of Brettane. He was crownit the zeir

of God five hundreth threttie-five, and regnit threttie and three. In that ilk battaill Modreid was slane.

The zeir of God five hundreth fourtie and aucht, Conwal succedit to his brothir Eugenius, ane devoit and religious prince. In all his werkis he governit the realme in greit felicite, and deceissit the tent zeir of his regine. In his tyme Sanct Colme come in Scotland, and biggit mony abbayis.

The zeir of God five hundreth saxty and aucht, Kynatill, or Coinyd, brothir to Convallus, regnit, and deceissit within ane zeir and three monethis, in the presence of Sanct Colimbe, and was entyrrit in Ycolmekill, amang the remanent sepulturis of kingis.

The zeir of God five hundreth and sevinte, Sanct Colme was monist be ane angell to bliss the sonne of Coinane befor said, whais nayme was Aidane; and quhan Sanct Colme laid his hand on the said Aidanis heid, he blessit him, and crownit him, and phrophecit mekill of him, his kinrik and freinds, and this Aidane regnit threttie-five zeiris. In his tyme was Sanct Mungew, Sanct Connall, and Sanct Balbreid, quhilk lyis att Aldhame, Cvynyngame, and Prestoun.

Eftir Aidane, Kenneth Ker, sonne to Convallus, succedit to the crown, and deceissit in the Catar, the fourth moneth eftir his coronatioun, and was buryt in Ycolmekill. About this tyme Merlyng, the prophet of Brettane, deceissit with greit pennance.

The zeir of God six hundreth and six, Eugeny-lynd, uthirwayis Corthedy, succedit to his fader Aidane, and regnit saxtene zeir. He was chosin and blissit be Sanct Colme, and was to his inymeis als ferce as ane lyoun, and to his rebellis, and was to his trew lieges als meik as ane lamb. In his tyme Sanct Mungew was on lyfe, and schew miracles in Scotland, and Sanct Colme in France.

Ferquharde succedit to his fader Eugeny the Fourt, ane vicious tyrane, and for his demeritis was condempnit to perpetuall pressoun, quhair he slew himself for disperatioun the thretene zeir of his rignne, fra the Incarnatioun sax hundreth threttie and twa zeirs.

Donald Breik, the fourt of that nayme, sonne to Eugenyus, succedit to Ferquharde his brothir. He supportit King Oswald agains Saxonis. He perist in Loch Tay, the fifteneth zeir of his

regnne, fra the Incarnatioun six hundreth fourtie and sax zeiris, and ressavit the benedictioun of Sanct Colme.

About this tyme Sanct Oswald, King of the north part of Ingland, was banist with his broder to Scotland, and duelt heir sevintene zeir, and was cristinnyt heir. And quhen his inymeis war deid, and he restoryt to his crown, he send to Scotland for ane bischoip to cum and cristin his land. And Sanct Aidane was send to him, and crystynnit the cuntre, and was maid Bischoip of Durham. And this Aidane preichit in his awin speiche, and King Oswald, that knew baith the speiches, was the interpretour to the pepill.

Ferquharde Ferd, nepote to Downald the Fourt, callit Breke, regnit eftir his fader, ane bloody monstour, regnand with insaciabill awarice abone his subdittis, contempnare of all religioun and peace, and last became penitent of his injustice, and deceissit the eightene zeir of his regnne, fra the Incarnatioun sax hundreth saxty and foure zeiris.

MakDowynn, sonne to Downald the Fourt, callit Breke, succedit to his fader, and biggit the Abbay of Ycolmekill, becaus it ruynus to the ground, and was slane be tressoun of his awin wyfe for suspicioun of adulteris, fra the Incarnatioun sax hundreth auchty and four zeiris.

Efter MakDowyne, Eugeny the fyift of that nayme, nepote to King MakDowyne, regnit foure zeiris. He vincust in sett battaill Egfred, King of Inglisemen and Saxonis, fra the Incarnatioun sax hunder auchty and aucht zeiris. Eugeny was sonne to Downald.

The zeir of God sax hundreth auchty sevin, Eugeny the Saxt regnit ten zeir, the son of Ferquhard Ferd. In his tyme he hade gude peace with Ingland, and weir with the Pychtis. Sanct Adampnane schew than miracilis in Scotland and Brettane, as it war blude sevin dayis, that all mylk and buttir turnit in blude.

The zeir of God sax hundreth nynte and aucht, Amberke-Leth sonne to Eugeny the Fyift, ane vicious monstoure, given to immoderate lust and avarice, was slane be ane schot of ane arrow quhen he was passand with ane greit army againis the Pychtis, the secund zeir of his regnne.

Eugenius the sevinth of that nayme, broder to Amberke-leth,

ane nobill prince, regnit sevintene zeir. He was the first prince that causit wailzeand deidis of nobill men to be putt in memory. He deceissit att Abernethy, and was buryit in Ycolmekill.

The zeir of God sevin hundreth and fyiftene, Mordak, sonne to Amberke-leth, regnit eftir Eugeny fyiftene zeir, ane vicious prince, gevand all his justice and peace. In his last dayis war twa cometis seyne, ane in the morneyng and ane uthir at nycht.

The zeir of God sevin hundreth and threty, Ethfyne, the sonne of Eugeny the Sevinth, succedit to Murdak, and regnit nobilly in tranquillity and justice threttie-one zeir rycht wyse, and in his last dayis begane to gife battaill to the Pychtis.

Eftir the deid of Ethfyne, Eugeny, the sonne of Mordak, uthir-wayis callit Camus, regnit. In the begynning of his empyre he apperit gude, and sone eftir fell in all manner of vice and crewelte, and was unhappily slane be his ffamylaris, the thride zeir of his regnne.

Fergus the thrid of that nayme regnit eftir his fader Ethfyne, and was slane be industry of his wyfe for suspitioun of adultry, the thride zeir of his regne.

Solvathius, sonne to Eugenius the Aucht, succedit to Fergus. He governit his realme in greit felicite and justice, and deceissit the twenty zeir of his regnne, fra the Incarnatioun sevin hunder and auchty-sevin zeiris.

Quhen Soluathius was deid, Achayus, the sonne of Ethfyne, was crownit the zeir of God sevin hunder auchty and sevin, and regnit in greit felicite thretty-twa zeir. In his tyme began the band betwix Scotland and France quhilk lastit as zitt, thanks be till Allmychty God.

Gilmore, the nobill wereour, was this Achaius broder, the quhilk nobill man wes in greit weiris with Charlis, the King of France, aganis the Turkys, and biggit mony abbais in Almane, and feft thame, that na man suld duell thair bot Scottis men. This nobill man biggit alsua ane hospitall att Sanct Paulis in Rome. In this Achaius tyme was the nobill Universitie of Parys foundit be twa Scottis-men that was callit Clement and Johnne.

Quhen this Achaius was deid, Conwallus take the crown the zeir of God aucht hunder and nyntene, and regnit five zeir. To

quhame succedit Duncane, uthirwayis callit Dongall, the sonne of Soluathius, and regnit sevin zeir, and began strang battaill with the Pychtis, and claymit the realme of Pichtis to be his be ressoun of the first conventioun. He peryst in the watter of Spye.

Quhen Dongall was deid, Alpyne, the sonne of Achaius, was crownit, the zeir of God aucht hunder threttie and ane, and regnit three zeir, and slew Ferdeth, King of Pychtis, in plane battaill. Eftir that Brudus and Kenneth, Kingis of Pychtis, war baith slane, and Brudus the Feirse was chosen King, and faucht with Alpyne, quhair he was slane, and the Scottis discumfyst, and his head was strykin ef, and putt on ane staik, in greit dispyte of Scottis.

The sonne of Alpyne, callit Kenneth, succedit to his fader Alpyne, the zeir of God aucht hunder threttie and foure, and regnit foure zeir abone the Scottis, and ourcome the Pychtis in plane battaill sevin times on ane day, and he regnit above baith saxtene zeir; and he began to regnne, eftir the reigne of Scottis, into Albany, that is now Scotland, ane thousand ane hundreth and nyntene zeir, and eftir the departing of Gathelus and Scota of Egypt, twa thousand and fourty-nyne zeiris. This Kenneth deyit att Forthirnoche.

MEMORANDUM.

The Scottis regnit before the Pychtis twa hunder saxty and five zeiris and three monethis, and the Pychtis regnit in the south part of Scotland, that is Albany, fra thair first cumming or thai war distroyit, one thousand saxty-ane zeiris. Thai war destroyit the zeir of God aucht hunder and threttie-acht. This Kenneth distroyit the Pychtis, man, woman, and chyld, and thair last King, Dronestane, att Scone, for foure causes. The 1st cause was, that thai slew his fader Alpyne, and putt his heid for dispyte one ane staik. The secund cause, for steling of ane quyhte hoynd, as said is before. The thride cause, ffor he clamyt to be King of the first conventioun. The fourt cause, for thai maid peace with the Saxonis of Inglan that war Paganis and uncrystynit, and sua war thai alsua and the Brettonis, and sua of thir foure nationis war nane uncrystynit bot the Saxonis. This Kenneith eikit the boundis of Scotland to Northumberland, and kest down Camelon.

He made mony pleasand lawis and actis for weill of his subdittis. In this tyme the Dunbarris take thair begynning.

Eftir the deid of Greit Kenneth, Donald his broder, and sonne of Alpyne, regnit the zeir of God aucht hunder fyftie and foure, and regnit foure zeir. He was ane tyrane, gevin to immoderate avarice and lust, and for the samyn, tynt all the landis of Scotland bezonde Clyde. Att the last the nobillis conspyrit aganis him, and kest him in presoun, quhair he slew himself for disperatioun.

Eftir the deid of this Donald, Constantyne, the sonne of Kenneth, regnit saxtene zeiris, and att the last he was slane with the Danis quhilk war Paganis, in ane greit battaill callit the blak Conwe, be hungar, eftir that he had discumfyt Hubla and his colegis, and was bureyt in Ycolmekill.

Eftir the deid of this Constantyne, Ethus his broder was maid King of Scottis, the zeir of God aucht hundreth sevinty and foure, and he regnit bot ane zeir, for he was ane man of dull ingyne, and abill to nathing les than the administratioun of his realme. He was deprivit of authorite, and putt in presoun, quhair he deyt the secund zeir of his regne, and was bereyt in Ycolmekill.

Eftir quhais deith Gregoir the Greit, sonne of Congall that peryst in Tay, regnit the zeir of God aucht hundreth sevinty and five. This Gregoir grantit fredome to Haly-Kirk and personnis thairof, and it was confermyt be Johnne, the aucht Paip of that nayme, in his first synody haldin att Constantinopill. This Gregoir subjectit to him all Ireland, and eikit Northumberland, Cumbyir, and Westmuirland to the Empyre of Scottis, and maid mony nobill lawis, and deceissit the aughtene zeir of his regne, and was bureyt in Ycolmekill, fra oure redemptioun aucht hundreth, nynty and three zeiris.

Eftir the deith of Gregore, Donald the Saxt, sonne to King Constantyne the Secund, was maid King of Scottis. He deceissit the saxt zeir of his regne att Fores, and was bureyt at Ycolme-kill. He maid sindry lawis. In his tyme the realme of Normannis and the duchery of Flanderis take thair begynning.

Constantyne the Thride, sonne to King Ethus, succedit to Donald the zeir of God nyne hundreth and three, and regnit fourty zeir. He gaif all Cumberland to his apperand air Eugeny, the sonne of

the said Donald, under this condition, that evir the Prince or air of Scotland suld haif it quhill thai war crownit King. In his tyme was the greit battell of Brounyngfeild strikin, quhair Eugeny, Donaldis sonne, was slane; and because his army was discumfyst, he exonerat him of all princely dignite, and tuke the habyt of ane Channoun Regular, and enterit in religioun, quhair he leistit sax zeiris eftir, and deceissit in the Abbay of Sanct Androis, bot he was bureyt in Ycolme-kill. In the elevinth buke, cap^o 15^o.¹

Eftir the deid of Constantyne, Malcome the First, sonne to King Donald the Saxth, was maid King of Scottis. He was confederate with Inglismen, and governit his realme in great felicite and peace. Bot att the last he was slane be tressoun of Murray men because he was our scharpe punissar of justice, and bureyt in Ycolmekill the fyftene zeir of his regnne, fra our redemption nyne hundreth fyfty and nyne zeiris.

Eftir the deith of Malcome, Indulphe, sonne to Constantyne the Thrid, was crownit King of Scottis. He defendit his realme nobilly fra invasioun of Dannis. Bot att the last he was slane crewellie fechtand to the death, be Danis in Bouchquhane, nyntz zeir of his regnne, the zeir of God nyne hunder saxty and aucht zeiris.

Eftir Indulphe, Duffus, the sonne of Malcome the First, was crownit. Ane just prince, rycht devoite, meek, and religious, he was slane in the nycht be tressoun of Donald, captaine of Fores, and his body was leyd besyde killois be the murderaris, unknowin sax monthis. All the said tyme nouthir sunn, moone, nor sterne war seyne in Scotland, bot the lyft ourcoverit ay with perpetuall darknes, quhill his body was tane up and bureyt in Ycolme-kill, the fyft of his rignne, fra oure redemption nyne hunder sevintytwa zeiris. He was trouplet als be incantatioun of wythes, quhilk roistit him in walx, and hade greit infirmite thairthrow; and because he punist certane conspiratouris that war ffriendis to Donald, he was slane as said is.

Culyne, sonne to King Indulphe, was crownit eftir the deith of Duffus, ane terribill and odious tyrrane, full of infamyt werkis. Nevirtheles, att the last, eftir deflorand virginnis and matronys,

¹ Reference to Boethius' History.

with mony uthir vicious werkis, he was slane be ane gentill man callit Callard, for defloratioun of his dochter, eftir that he hade governit Scotland fyfe zeiris to the greit displesour of the pepill, and was buryit in Ycolme-kill, fra oure redemption nyne hunder seventy and sevin zeiris. In his tyme war sindry mervellis seyne in Albioun.

Kenneth the Thrid, sonne to King Malcome, was crownit eftir the death of Culyne. He gatt ane glorious victour of the Danis att Loncart, and causit the nobillis till bring sindry lymmaris to his justice. He slew the Prince of Scotland, that his sonne mycht succeid to the crown. He abrogat the auld lawis concerning the ellection of kingis, and statute that the nerrest blude suld succeid to the crown, thocht he war ane cheild of ane zeir auld. Quhairfore he was invyit and haitit with mony, and att the last was slane tressonabilly be Fenella, Countes of Angus, be ingyne maid be ane croce-bow, quhilk was ane subtell woman, the fyftene zeir of his regnne, and was buryit in Ycolme-kill fra oure redemption ane thousand zeiris. In his tyme the Hayis take thair begynning.

Eftir the deith of Kenneth, Constantyne the fferd of that nayme, sonne to King Culyne, take the crown, and was slane the thrid zeir of his regnne att the mouth of the Awmount, in Louthiane, in ane greit battaill, and Kenneth, his adversarie, baith. In his tyme was greit murthour and slauchter of innocentis, and mony greit nobillis slayne. He was bureyt in Ycolme-kill, fra oure redemption ane thousand and three zeiris. In the eliventh buke, cap. xi°. In his tyme war mervellis seyne in Albioun.

Gryme, nepote to King Duff, take the crown injustlie. In the begynning of his rignne he was ane nobill and vertuus prince, and eftir that he became ane maist corruptit tyrane, and was slane be Malcome, the sonne of Kenneth, the nineth zeir of his regnne, and was bureyt in Ycolmekill, fra our redemption ane thousand and nyne zeiris.

Malcome the secund of that name, sonne to Kenneth the Thride, was crownit with consent of his nobillis. Keping the statutis of his fader Kenneth maid, he devydit all the landis of Scotland in baronyis, and gaif thame ffrele amang his nobillis, and he gatt fra thame thair wardis and releiffis of all frehalderis airis, to sustane

him and thair marriages. He was victorius upoun Ingland, Ireland, Waillis, and all uthiris landis. Bot att the last he become be lang age maist crewell and avaricious tyrrane, and was thairfore hurt be conspiratioun of his familiaris under nycht at Glammys, quhilk war all slane thairfore, and he deyt of his woundis the threttie-first zeir of his regne, and was bureyt in Ycolmekill, fra oure redemptioun ane thousand fourty zeiris. He maid ane uthir bischoiprik in Scotland att Murthlak, now callit Abirdene. In his tyme the Keithis tuke thair begynning.

Quhen Malcome was deid, Duncane, his nevo of the douchter of Beatrix, and his fader was callit Abthane of Dowe, was crounit King of Scottis. He vincust the Danis with sindry victoryis, and was slane tressonabilly by Makbeth, the saxt zeir of his regne, and buryit in Ycolmekill, fra the Incarnatioun ane thousand fourtie and sax zeiris. In his tyme the Stewartis tuke their begynning.

Makbeith, nepote to King Malcome the Thride,¹ usurpit the crown, and putt away the richtious airis out of the land, that was Malcome Canmore and Donald Wann, the sonnys of the said Duncane, in Ingland, quhilk war keipit with Sanct Edwart, King of Ingland. This Makbeth did mony plesand actis in the begynning of his regne under cullour of justice, bot att last he schew his crewelte and perverst mynd, sett to shedding of blude mair than ony zeile of justice. He exilit Makduff, Thane of Fyfe, and confiscat and tuke all his landis and gudis. Throw quhilk he past in Ingland, and causit Malcome Canmore, with uthir Inglisamen, cum in thair support, and chaisit Makbeth att Dunsynnane, quhair he was slane be Makduff, the saxtene zeir of his regne, and buryit in Ycolmekill, the zear of God ane thousand saxty and ane. In the 13th buke cap^o 4^{to}.

Eftir the deith of Makbeth, Malcome the Thride, callit Canmore, was crounit King of Scottis on Sanct Markis Day. He mareyt Margaret, douchter to King Edwart of Ingland, on quhame he gatt mony haly childer. The last zeir of his regne he foundit the New Kirk of Durhame and the Kirk of the Trinite in Dunfermyng. He was slane att the sege of Anwyke, in Northumberland, be ane knyght of Ingland callit Peircey, the threttene day of

¹ Second.

November, and was buryit in Dunfermling, fra our redemptioun ane thousand nynte and five zeiris, and haly Sanct Margaret deyt foure dayis eftir, and kythit mony miraclis. In the 12 buke, cap. 13°.

Donald, the broder to Malcome Canmore, callit Wann, was crownit eftir his death aganeis the law, and chaisit away the sonnis of his broder, King Malcome, out of the realme, bot att last he was dounge out of Scotland, and chaisit in Ireland by Schir Duncane Canmore, bastarde sonne to King Malcome, the secund zeir of his regne. In the 12 buke, cap° 13°.

Duncane the Secund, bastard sonne to Malcome Canmore, was than crownit, and he was slayne be slycht of Donald before rehersit. Thir twa kingis, Downald and Duncane, governit the realme of Scotland, invading uthir with continuall injuris five zeiris, to the greit trouble of the pepill, in quhais tyme the Iles war takin fra the Scottis be Danis and Norwayis. In the 12 buke, cap. 13°. This Donald was slane be Edgar, sonne to Malcome Canmore and Sanct Margaret.

Eftir the deith of Donald, Edgar, sonne to Malcome Canmore, tuke the crowne, and governit the realme in greit felicite, and deceissit but ony successioun of his body, and was buryit in Dunfermling, fra oure salvatioun ane thousand ane hundreth and nyne zeiris. In this tyme the Haly Land was recoverit fra Sarazenis, and the speir that peirsit our Lordis hart was found. Alsua Mauld, eildest dauchter to King Malcome, was mareit on the King of Ingland, and youngest dauchter on the Earle of Bullouny. This Edgar foundit the Abbay of Coldinghame in the honour of Sanct Cuthbert.

Alexander the First, callit the Feirse, the fyift sonne to Malcome Canmore, was crownit eftir Edgar. He was oft invadit be conspiratioun of his inymeis, bot he dantit thame be singular manheid and wisdom. He was gude to Haly-Kirk, and terribill yneucht to his subdittis. He gaif greit possessioun to Dunfermling, that his fader foundit, and ordanit three places of Blak Channonis, that was Scone, Sanct Androis, and Colmes-kirk of Ymony. He deceissit the seuinteneth zeir of his regne, but ony successioun of his body, and was buryit in Dunfermling, fra oure redemptioun

ane thousand ane hundreth and twenty-sax zeiris. In the 12 buke cap^t 15^h.

David the first of that nayme, saxt sonne unto King Malcome, succedit eftir Alexander the Feirse. He mareit the heretour of Northumberland, and faucht sindry battallis aganis Inglismen in pursute thair of. Thir three, Edgar, Alexander, and David, war three gude and nobill men, and usit nevir women bot thair awin wyffis, and spendit thair gudis in founding and bigging of kirkis, and in almous deidia. This David straik ane feild with Stephen, King of Ingland; and it was accordit that Henry, sonne and air to King David of Scotland, suld make homage to the King of Ingland for the Earledome of Huntingtoun, and the Earledome of Northumberland he suld bruke fre. This Henry deyt before his ffader, and left three sonnys behind him, that is to say, Malcome, Williame, and David. This King David fand in all Scotland bot foure bischoiprikis, and he left nyne. He foundit and biggit thir abbayis of diverse ordouris, Kelso, Melros, Jedburgh, Newbottill, Holneultrane, Drundanane, Halyrudehouse, Cambuskynneth, Revallis, Kinlos, and the nuniris besyde Berwyk, and quhen he hade regnit nynten zeirs, he left his crowne to Malcome, Northumberland to Williame, and Huntingtoun to David. He deceissit a sanct, at Corbeill, and was bureyt in Dunfermling, fra oure redemptioun ane thousand ane hundreth fyftie and three zeiris. In the 12 buke, cap^o 15^o and 17^o.

Eftir this David, Malcome his oo¹ was crownit, callit the Madyne. He governit his realme in greit felicite, and deceissit the twelft zeir sax monethis and three dayis of his regne, and wald nevir haif wyffe, bot deyt ane virgyne. He was bureyt in Dunfermling, fra oure redemptioun ane thousand ane hundreth and saxty zeiris. In the 13th buke i. ii. iii.

Eftir the deith of Malcome the Madyne, his broder Williame was crownit. He was the lyoun of richtiousnes, the freind of God, and fairnes of maneris. The zeir of God ane thousand ane hundreth sevinty and sevin, he foundit and biggit the Abbay of Abirbrothik, and Ada his moder the nunury of Hadingtoun, and David his broder Lindoris. This nobill King Williame, the tent

¹ i.e. oy, or grandson.

zeir of his regnne, was tratourysly tane with Inglismen att Anwyk, and was deliverit, with huge money, the twenty zeir of his regnne. He ressavit agane of the King of Inglan the Earldomis of Huntingtoun, Northumberland, Westmuirland, and Cumbyrland, the quhilk he hade tane with force fra him. The Paip Lucius send him ane mervalous roise of gold anamalit, and sett with precious stanis, and rasis on ane sceptour of gold, for his wertew and gudness. He deceissit att Striviling, the ffourty-nynth zeir of his regnne, and was bureyt in Abirbrothok, that he foundit, fra oure redemptioun ane thousand twa hundreth and foure zeiris. In the 13 buke, cap. iiij. v. vj. vij. viij. ix. xj.

Eftir this King Williame, Alexander the Secund, his sonne, was crownit, ane nobill chyld of saxtene zeir of aige; the quhilk Alexander, the thride zeir of his regnne, geid throw Inglan aganis King Johnnis will to Dowyr with his army, and renewit the band with France, and tarryit thair fyftene dayis, and spak with Lewis the King of France; and King Johnne brak all briggis be the gait to stop his way, that he suld nocht cum hayme. Bot as God wald, King Johnne was poissonit with his awin folkis, and King Alexander chaisit his men and wan the feild, and spulzeit the cuntre before him, and come hayme with greit riches, artailzery, joy, and mirth. This Alexander and his moder biggit and foundit the abbayis Balmurenoch, Plusquharty, Bowlyne, and Archatane. He luffit peace, justice, and treuth. He deceisset the threttie-fyth zeir of his regnne, and was bureyt in Melross, fra oure redemption ane thousand twa hundreth fourte and nyne zeiris. In the 13th buke, capt. xi. xij. xij. xiiij.

Eftir this Alexander, his sonne, Alexander the Thride, was crownit, ane chylde of aucht zeir of aige. He hade greit victoryis of Norwayis, and slew twenty thousand of thame on ane day, and brint and destroyit ane hundereth and three skoir of schippis. In his tyme all gudnes regnit. He deceissit at Kingorne the twenty-sevin zeir of his regnne, and was bureyt in Dunfermling, fra oure salvatioun ane thousand twa hundreth auchty and sax zeiris. This Alexander hade na airis of his body bot his douchteris douchter, Margret the Quene of Norwayis douchter, that deyt sone eftir him, but ony successioun; and than raise greit stryfe for the crown of

Scotland betwin Johnne Baliol and Robert Bruce, and than war chosin sax keiparis of Scotland, quhill the matter and richt war decidit. Johnne Baliol claymit the crowne, Dervergillis sonne, the eldest dochteris douchter to David Huntingtoun; and Robert Bruce claymit the crowne, because he was first borne, all gife he come of the zoungest sister, and ane degree nerrer to the crowne, and than the law of Scotland gaif it to him. In the 13th buke, capt. 16, 17, 18, 19, 20.

In the zeir of God ane thousand twa hundreth auchty and sax, quhen Alexander the Thride was deid, the realme was sax zeir and nyne monethis under keiparis; and the zeir of God ane thousand twa hundreth nynty and three, the last day of November, Johnne Baliol maid King throu the help of the false traitour and foir-sworne tyranne and heratyk, Edwart Langshankis, King of Ingland. This ffalse tyranne hade ane commissioun fra the Paip to juge in the matteir, and he wist weill that Robert Bruce was richtious air; bot because he wold nocht hald of him and putt the realme undir subjeitioun of Inglismen, he maid Johnne Baliol his adversarie, that hade na richt undir that condition to be his man and to hald of him, contrare the fredome of the realme of Scotland, that evir zitt was fre, and agane justice. The nobillis withstude, quhairfore Edwart putt him down quhen he hade regnit three zeiris and ane half, and fasly, lyke ane tyranne, oppressit and murtheryt the pepill without cause or titill, because thai hade na King to defend thame.

Bot ane nobill zoung man, callit Williame Wallace, inspyrit be God, take part with the puyre pepill, and defendit the realme, to the greit displeasure and confusioun of Inglismen, quhill the cumming of the Bruce.

The zeir of God ane thousand twa hundreth nynty and sax King Edwart send ane greit army to besege Berwyk, and alsua send twenty and aucht schippis, with armyt men and witteillis; bot the nobill Scottis defendit the town, and brynt the schippis, and slew the men that come thairin. And the nixt zeir eftir come Edwart the tyrrane himself, with ane greiter poweir, and because he couth nocht take the town, he maid him as he wald depart and gang away with his oist like ane tratour theiff a littell out of sycht,

and come agane ane uthir way, as it had bene fra Scotland, and brocht with him banneris of the armes of Scotland; and the men of the town wouyt it had bene thair awin ffolkis, and leit him in, and sua he tuke the town with tresoun lyke ane tratour; and the false inhumane tyrrane gart sla man, woman, and child, and sua war martyrit sevin hunder and fiftie pepill on the Gude Fryday the iiij kl. of Aprile.

This zeir Williame Kingorne, vicar-generall of Sanct Androis, putt furth all Inglismen beneficit in his diocy, and the executour thairof was William Wallace. In his first begynning, agane the whilk Williame, the King of Ingland, send his thesaurar, Hew of Crassinghame, bot att the brigg of Striviling he was slane, and his men chaisit and takin be Williame Wallace; and eftir this William Wallace gadderit ane greiter power, and met with King Edwart the Tyrrane att Stane-muire; bot he fled for dredor of Wallace, and durst nocht abyde in the feild.

The zeir of God ane thousand three hunder and three zeiris the King of Ingland enteryt Scotland with ane greit multitude baith be sey and land, and slew all his resistaris, and tuke thair gudis, and causit all the land, except William Wallace, obey to him. That tyme [the Bruce] King of Scotland was in Ingland, and leifit there, bot God causit him to ryse sone eftir in defence of his awin realme.

The zeir of God ane thousand three hundreth and fourtene, the day was sett of battaill betwix King Robert and the King of Ingland on Midd-summer day that was to cum, ane zeir eftir, and the King of Ingland come with three hundreth thousand fechtand men of diverse natiounis, and the King of Scotland was bot threttie thousand men; and that day, as God wald, the victory feld to the Scottis, and the King of Ingland was chaisit be James of Douglas to Dunbar, and eschaipit with aucht Earlis of his awin natioun. This battaill was striken att Bannokburne in Scotland; and King Robert deceissit, and was bureyt in Dunfermling, as said is, fra our redemptioun ane thousand three hundreth and, twenty-nyne zeiris.

The zeir of God ane thousand three hundreth and saxtene zeiris Robert Bruce was crownit at Scone, the 6th kallender of Apryle;

bot the first twa zeiris he lost and tynt the ffeild, and was chaisit abak, and his freindis tane and troublit, and he had the sorrow that cannot be expyrit. He tint thretene battallis thir twa zeiris aganis Inglismen, bot eftirwartis he ourcome thame ffyftie and sevin tymeis, att diverse battallis and juperdies. He was callit thairfore the recoverar of his countre and realme. He deceissit the twenty and fourt zeir of his regnne, and was burryit in Dunfermling. In the 13th buke, cap. viij. to the end.

Eftir the deith of the maist victorious King Robert the Bruce, the realme was given in keiping to Schir Thomas Randolp, Earle of Murray, who putt the lawis with much vigour in executioun, and held greit justice in the kingdome. He carried Davy, the zoung King, with a royall court to his coronatioun att Scone, quhair he was crownit by Schir James Ben, bischoip of Sanct Androis; and by a speciall bull from the Paip of Rome, Johnn the 22d, for that purposie to that prelate, he receavit the haly unction, na King of Scotland haveing evir bene anointed before him. The Schir Thomas Wardane of Scotland, by the procurement of Edwart Baliol, was poysonit att a ffeist att the Wemys be the sey, in the zeir of our God ane thousand three hundreth and threttie-twa; and the zeir eftir that Edward Balliol, with many considerable personis, come from Ingland and landit in Fyfe, and att the battle of Duplyne killit the Earr of Marr, Wardane of the Kingdome, and discumfyt his troops, too neglegent of themselves from a confidence in thair numbers. Eftir quhiche the young King David, than about nine zeirs of aige, was sent into Frannce for his sauffty, quhair he stayit aucht zeir, and eftir his return hayme he recoverit his awin kingdome, and turnit the Baliol and his out of it for evir mair. He hade severall victorious battallis over the Inglismen, bot was at last takin and maid prisonour at the battle of Durhame, and was keipit about twelve zear a captive in Ingland, and with much difficulty obtained his liberty at last for a ransom of ane hunder thousand pundis sterlyng. Eftir his hame cumming he began and governit the realme richt weill and nobilly, and purposit to have gane to the Haly Land to fecht aganis the Turkis; bot he deyt in the meynetye att the castell of Edinburgh, the threttie-nint zeir of his regnne, and was bureyit in Halyrudehouse,

before the hie alter, fra oure redemptione ane thousand three hundreth and sevinty zeir. In the 15th buke, capt. i. to the end thair of.

Eftir the deid of David, Robert Stewart, his sisteris sonne, was crownit, and governit his realme weill, in greit tranquillite. He renewit the confederatioun betwix France and Scotland, and had greit victoryis upoun Inglismen att the field callit Otterburne. The Earle of Northumberland was tane with the Scottis. This King, after a long trane of glorious works, baith in peace and weir, finding himself infirme in his auld age, appointed his secund sonne, Robert Earle of Fyfe, governour of the kingdom in the zeir ane thousand three hunder auchty and nyne. The ambassodouris of France and Ingland came to begg of this King a trows for the Inglismen, which thai kneel'd to obtain, and was grantit thame in favour to his confederate the French King. He recoverit out of the handis of Inglismen the haill landis which thai hade possessit themselves off in the regune of the tyrrane of Ingland, and so, haveing settled his kingdome in great peace and tranquillite, leaving nathing in the hands of Inglismen belonging to Scotland except the three castellis of Berwyk, Jedburgh, and Roxburgh, he deyit of a schort seiknes att his castell of Dundonald, quence he was brocht and royallie burried at Scone, the zear of oure redemptione ane thousand three hundreth and nyntie, xiiij. kallends of May that zeir he dieyt, and the thride day of Agust he was burieyt. He leiffit sevinty and foure zeir, and did raigne over Scotland nintene zeir and twenty-three dayis.

GENERAL RULES

FOR READING

WYNTOWN'S CHRONICLE,

WHICH MAY ALSO SERVE FOR THE OTHER SCOTTISH WRITERS
NEARLY COTEMPORARY WITH HIM.

THE POWERS OF THE LETTERS.

A has the several sounds which it has in modern English in 1, *all*; 2, *make*; 3, *made*; 4, *hart*. The first sound suffers no change by *u* or *w* coming after it, nor the second by *i* or *y*. The third sound is distinguished, where the spelling varies from the modern, by a mark over the letter, thus *Á á*.

E sounds as in 1, *elegant*; 2, *well*; 3, *there*; 4, *bless*; 5, as *ee* in *bee*, with which last it has sometimes the addition of *y*, which makes no difference in the sound. The presence or absence of the quiescent final *e* generally makes no difference. Where *e* forms a full sound and distinct syllable at the end of a word, it is distinguished thus *è*.

I and *Y* vowel are on all occasions used promiscuously, being merely different forms of the same letter as *f* and *s*, and have all the variety of sounds, which *I* has in modern English. They are frequently quiescent or redundant after other vowels, as in *awyn* (*pr. awn*) *own*. In genitives and plurals of nouns and in terminations of verbs they may be sounded or not, as the measure of the verse requires.

O seems to have sounded as in modern language, and also was sometimes written promiscuously with *u*.

U and *W* vowel are different forms of the same letter, and sounded like modern *u*, and also like the French *u* or *eu*. They sometimes come after *a* and *o* without altering either the sound or sense.

Ay, if I mistake not, had frequently the sound of *i* or *y*, in *tide*, *Argyle*. v. *A*.

Oi, *oy* appear to have had the sound of the French *u* or *eu*.¹

Ow seems to have been generally sounded as modern *oo*, and sometimes as *u* in *sun*.² v. *U*.

C is sometimes put where *s* ought to be, e.g. *Cyzel*, *Sicily*. v. *K* and *S*.

Ch sounds as in 1, *character*; 2, *yacht*, which sound is now expressed by *gh*; 3, *machine*; 4, *church*. v. *S*.

F and *V* are sometimes used promiscuously.

G sometimes retains its genuine hard sound, though followed by a quiescent *e* at the end of a word or the termination *ys*, e.g. *Crage crag*; *theologys theologues*.

H is sometimes omitted, e.g. *Omere*, *Homer*. It is also frequently redundant, as *herand errand*, *haboundand abundant*, *Almayhnys Almains* or *Germans*, *qwhyte* for *quyte*. v. *Q*, *S*, *Y*.

K and *C* are often used promiscuously.

Qwh sounds as *wh* in *who*, *what*, *where*.

S sometimes takes the place of *c*, as *fors force*, *pes peace*.

Sch is the transition from the old *sk* or *sc* (still retained in some words in Scottish) to the modern *sh*; compare the words in the Glossary beginning with these letters with their cognates. *HS* has sometimes (perhaps erroneously) the same power as *sh*, e.g. *ruhs* for *rush*.³

T sometimes takes the place of *d*, especially at the end of preterite verbs and participles. It is frequently redundant after *ch* and *th* at the end of words, e.g. *thoucht* for *though*, *wytht* *with*. v. *D*.

¹ They seem to have had the same sound in England in the time of Chaucer, who has *floyt flute*, *proine prune*, etc.

² The ancient Romans also wrote *loumen*, *joure*, as well as *lumen*, *jure*. v. *Ainsworth's Dictionary*, Essay on letter *T*.

³ The same irregularity appears in the old English.

Ð þ expresses the sound now marked by *th* in *that, this* ; whereas such words as *think, thing*, are written with *th* : and this distinction, with a very few exceptions (apparently faults of transcribers) is constantly preserved.

V is sometimes, though rarely, written in words wherein *w* is now used, *e.g.* *vard ward, vyntyr winter. v. F.*

W, frequently written for *v*, is in that case distinguished in the edition thus *Ẅ ẅ*.

Y consonant is usually followed by *h*, which seems intended merely to distinguish it from the vowel *y* ; *e.g.* *York, menyhè, pr. York, men-yè, not Y-hork, men-y-hè.*¹

N.B.—Besides the powers above mentioned, most of the consonants, as well those omitted as those here noted, had generally the same power as in modern language.

These are what may be called the rules of orthography in the ancient language of Scotland. Some deviations from them may be found, which I take to be partly owing to the errors or innovations of the transcriber, and partly occasioned by the original amanuensis writing from the ear.²

¹ Sometimes, though seldom, the *h* is omitted ; and then the *y* in the Royal and Cotton manuscripts is generally written with this character ȝ, being a corruption of the Saxon ȝ. The resemblance of this character to 3 has given rise to the vile barbarism of writing and printing *z* for *y* (as a similar resemblance has substituted *y* for *þ*) to the utter confusion of whatever is so misspelled.

² It is also proper to observe, that in those ages uniformity of spelling was not regarded even in the most important concerns : hence we find the name of King David I. before his accession, spelled *Davit* upon his seal (*And. Diplo.*), and "*Richart—Roy d'Angleterre*" at the head of a solemn treaty. (*Fœd.* vol. vii. p. 821.) So great was the irregularity of spelling among the Alemans, that Otfrid in the preface to his Evangelical history complains that it was impossible to reduce it to any grammatical rules. In like manner Marschal complains of the Anglo-Saxon, that the word answering to the modern *many* had no less than twenty variations of spelling, which he enumerates ; and yet he has omitted at least one variety of it, viz., *moneg, q. v. ap. Benson.*

It must however be remembered in justice to the writers of Wyntown's age, that succeeding authors have deviated much more from the genuine orthography, formation of derivatives, of the parts of the verbs, etc., than they did, as will be obvious from an inspection of the following Glossary, and a comparison of the works of Barber, Wyntown, etc., with those of Douglas and other later writers. But for irregularity, or rather an utter contempt

The utility of the characters Á á, è, W̄ w̄, adopted in this work for the sake of perspicuity, will appear from the following examples:—

Lawe, <i>law, low</i> ;	Láwē, <i>remainder.</i>
Schawe, <i>shew</i> ;	Scháwē, <i>shave.</i>
Ilke, <i>same</i> ;	Ilkè, <i>every.</i>
Prewē, <i>prove</i> ;	Prewè, <i>privy.</i>
Lowis, <i>lakes</i> ;	Loŵis, <i>praises.</i>

I am persuaded that these will not be thought unnecessary innovations. The use of points, spaces between the words, the distinction of capital and small letters, etc., were once innovations upon the established modes of writing.

Here it may also be proper to observe, that I have made a more frequent use of capitals than is proper in printing modern language, which is for the purpose of distinguishing nouns from other words formed of the same letters, *e.g.* Swn or Son is a *Son*, the *Sun*, and the adverb *soon*.

Many compounds, which are now written as single words, were formerly separated. In the edition all such are connected by hyphens, whereby, without departing from the exactness proposed in copying the manuscript, the sense is rendered perfectly obvious.

NOUNS

form their genitives and plurals by adding *is, ys*,¹ and they have no other inflections or variations. If the word ends with a

of all regulations, there is probably no language of any age or country that can come up to the English, in which there are not less than two hundred modes of expressing the sounds of the human voice; a circumstance which of itself is sufficient to account for the difficulty foreigners find in learning English. The advantages of an alphabet of two hundred elements and combinations may make a good subject for the panegyrists of the superior excellency of the modern English.

¹ *Is* is the most frequent termination of the genitive singular in the Mæso-Gothic, which accounts much better for our genitives being in *s*, than the awkward supposition, that it is a contraction of *his*.

Two or three exceptions to this rule may be found, which seem to be errors of the transcriber, *e.g.* VIII. l. 2926, “Brwys hys Buk.” It is not so in the Cotton manuscript.

quiescent *e*, it is thrown out; and the last consonant, particularly if *d*, *m*, *n*, *l*, *t*, is generally doubled.

Exception 1. Some nouns, and especially those of kindred and affinity, omit the termination, *e.g.* VI. l. 1855, "Systyr Sone," *sister's son*.¹

Exc. 2. Those which end in *in*, *yn*, *ir*, *yr*, suppress the *i* or *y* in the genitives and plurals, thus, *takyn taknys*, *lettyr lettrys*.

Exc. 3. Some have irregular plurals, which will be found in the Glossary.

Nouns formed from verbs, which may be called *agents*, as performing the action signified in the verb, are generally terminated in *are*.² Some such nouns also end in *owr*; but these seem to be foreign words formed from Latin ones in *or*.

From every verb there is formed a noun ending in *ing*, *ynng*, expressing the action of the verb, and similar to what the Latin grammarians call the *Gerund*.³ Sometimes the termination is shortened to *in*, *yn*, which seems erroneous.

N.B.—The words of this class must not be confounded with the participles, which have now usurped their termination.

ADJECTIVES

have no distinction of gender, number, or case.

Those which denote qualities derived from nouns are formed by adding *wis*, which the judicious Ihre [in vo. *Wis*] supposes the Mæso-Gothic substantive verb *wis-an*, as meaning the essence of the quality. This termination is now perverted to *ous*, in imitation of the Latin *osus*, or the French *eux*, *euse*.

¹ This peculiarity was retained in Scotland at least down to the time of Pitcottie. In Anglo-Saxon *modor* and *broþer* are indeclinable in the singular.

² In *mg.* *wair*; *as. ger.* *wer*; *isl. ver.* *man*; with the first and most antient of which agrees the Scottish termination *are*. Corresponding to this masculine termination was *ster*, *styr*, or *stre*, wherewith the names of female agents ended, *e.g.* *bakster*, *browster*, *webster*, which have now changed their gender, and become *baker*, *brewer*, *weaver*, the English masculine termination having followed the encroachments of the men upon these female employments, and driven the female names out of the field.

³ In Anglo-Saxon words of this kind generally end in *ung*.

Adjectives form their comparatives by adding *ar*, *are*, and their superlatives by adding *ast*, *aste*, to the positive, throwing out the quiescent *e*, when at the end, as usual in inflections or compositions.¹

The few irregular comparatives and superlatives which occur will be found in the Glossary.

THE VERBS,

whatever inflections they may have originally had to distinguish the moods, tenses, numbers, and persons, had lost almost the whole of them before anything was written which has come down to our times. A few vestiges of them are however to be found in our author and his cotemporaries, chiefly in the second person of the imperative ending in *ys* (corresponding to which is *ez* in modern French), and some occur in the works of G. Douglas.²

Is, *ys*, is frequently used as the termination of all the persons in both numbers of the present verb, but most commonly in the second and third of the singular.³

The only variations of the verb, which may be called regular, are those which serve to distinguish the principal branches of it, viz., the preterite and the participle passive, both which, when regularly formed, end in *id*, *yd*, or *it*, *yt*.⁴

Many participles passive end in *in*, *yn*. These and other irregularities in the preterites and participles, which are very numerous, are duly inserted in the Glossary.

The active participle present ends in *and*, wherein it agrees with the Mæso-Gothic, and nearly with the Anglo-Saxon, Islandic, Greek,

¹ The terminations of comparison in Anglo-Saxon are *r* and *st* preceded by all the variety of the vowels ; in Islandic *are* and *ast-ur*, *ast-e*, or *ast*.

² According to the specimen of the dialect of Lancashire by Tim Bobbin, several inflections of the verbs still remain in that county, particularly the old termination of the third person plural in *en*. In the specimens published of the Westmoreland and Cumberland dialects, few or none are to be found.

³ In the Mæso-Gothic *is* is the termination of the second person singular. The modern, or rather late, termination of the third person in *th* is never used by Wyntown.

⁴ See the same commutability of *d* and *t* in the Alemannic or Franco-Theotisc verb. *Hickes*, *g. f.* p. 66.

Latin, French, etc. Sometimes, but rarely, it is written with *end*, and then seemingly for the sake of the rhyme (v. VI. l. 1632), or erroneously.¹

The same suppression of the penult *i* or *y* before *n* and *r*, and the same duplication of the final consonant, which were observed in the nouns, take place in the verbs, *e.g.* *rakyn*, *raknys*, *raknyd*, *raknand* ; *tret*, *trettys*, *trettyd*, *trettand*.

The modifications of the verbs called moods and tenses are, as in modern English, effected by the use of auxiliary verbs prefixed to the participle passive. These are *have* or *haf*, *had*, *schal* or *sal*, *schuld suld* or *sud*, *will*, *wald*, *may* or *mot*, *micht* or *moucht*, *can*, *couth* or *cowde*, and *mon*.

The passive verb is formed, as in modern English, by the substantive verb with the above auxiliaries prefixed to the participle passive.

Latin verbs assumed into the language are more truly formed than in modern English ; *e.g.* *appelle* from *appell-o*, now *appeal* ; *propone* from *propon-o*, now *propose*.

IN THE CONSTRUCTION

the following peculiarities have occurred to me.

One verb sometimes has two nominatives, *e.g.* VI. l. 399. This seeming irregularity remains among the common people at present.²

In clauses which have a reciprocal verb, the following pronoun is generally simple, where modern language requires the addition of *self*, *e.g.*, *he hym removyd*, *he removed himself*.³ There is also sometimes a following pronoun, which is not now used at all, as VIII. l. 4844, *he went hym*, *he went*. (*Fr. il s'en alla.*)

¹ The genuine and legitimate termination of the participle present was used in England in the time of Chaucer, Gower, etc., and in Scotland it still keeps its ground among the common people. The confusion of this participle with the gerund, by giving it the same termination, is one of the improvements of the modern English.

² It is also usual with the French, who have received it from their German ancestors. v. *Hickes, g. fr. p. 90, reg. xii.*

³ In this simplicity of reciprocation the Scottish agrees with the most ancient Gothic languages. v. *Hickes, g. as. p. 73, reg. vi.*

The pronouns *pay*, *pare*, *pam*, are frequently used, where modern language has *he*, *his*, *him*, *she*, *her*; which mode of speaking is supported by the example of Ulfila. v. Gloss. vo. *Đam*.

The relative is frequently omitted; *e.g.* VI. l. 385, “*Hys Swne ras, pai callyd Fergus.*”

Such words as *some*, *a part*, etc., are often suppressed; *e.g.* VII. l. 1386, [Some] “*off hys Lægys mad hym a trayne* ;” VII. l. 1651, “*For [some money] of thairis gave assent.*” v. V. R.¹

What the Latin grammarians call the ablative absolute was commonly used by the Scottish writers without the participle present, which seems essential to it in modern language, and remained so down to our own time. v. VI. l. 401.²

The conjunction *pat* is sometimes used, where the sense is complete without it. v. II. l. 680, 694, 695. This practice is still retained in Scotland.

N.B.—Some notices peculiar to particular words are given in the Glossary. v. *Aláne*, *Áne*, *For*, *Ger*, *Have*, *In-tyl*, *Judam*, *Kyn*, *Let*, *Me-thynk*, *Wald*.

If we are to judge by the rules of grammar as now established, we may say that they are often violated by Wyntown and his cotemporary writers in England and Scotland. But ancient language can no more be judged by modern rules than a man can be tried for an action to which a law afterwards enacted affixes the idea and penalty of a crime.

THE METHOD OF THE GLOSSARY.

THE word to be explained is printed in Roman characters, and is immediately followed by the names of the kindred languages, if any, wherein the spelling is exactly the same: next the part of speech enclosed in (): then the explanation in italic, which is generally so contrived that it may be substituted for the word;

¹ This form of speech may be referred to the same origin with the French construction in such phrases as, *Donnez moi du pain*, *give me [some] of the bread*. The German ancestors of the French spoke in the same manner. v. *Hickes*, *g. f.* p. 89, *reg.* vi.

² It was also common in Mæso-Gothic and Anglo-Saxon. v. *Hiakes*, *g. as.* d. 72, *reg.* i.

and therefor such useless prefixes as *a*, *an*, *the*, *to*, are omitted : lastly, the variations of the word in the kindred languages. Sometimes words not quite of the same meaning are introduced for the sake of illustration, which are attended with translations in English, and are enclosed in ().

The preterites and participles of verbs, which are regularly formed, are not marked. In verbs wherein they are irregular, the principal word, theme, or radix, with its variations, if any, is followed by a semicolon, after which is the preterite followed by a colon, and then the participle passive followed by a point. If a point immediately follows the colon, the participle is the same with the preterite ; and sometimes both these are the same with the radix, *e.g.*, Send, which therefor is thus printed Send ; : . A short line occupying the place of the preterite or participle signifies that it is unknown.

Variations of the same word, or of the parts of the verb, are distinguished by commas between them.

The cognate words are all printed in Roman characters, with the addition of Ð þ and the Mæso-Gothic ȝ;¹ except the Greek, which being generally known, and also having some letters to which ours are not strictly answerable, is retained, but free of contractions. The practice of printing Mæso-Gothic, Anglo-Saxon, and other letters not generally known, may perhaps show a greater appearance of learning ; but I rather wish to *be useful*, than to *appear learned*, and rather to inform than to puzzle.

The various terminations, which the same word has in different

¹ The antiquity, importance, and near affinity of the Mæso-Gothic requires that the following short notice should be given of its alphabet.

ȝ generally sounds as *e*. *ȝ* the seventh letter, as they are classed by Junius in his Gothic Glossary, appears to have generally had a sound near to that of *y* consonant in *you*, *yellow*. As this letter very frequently occurs, it was thought proper to retain it. The sixteenth letter appears to have come nearest to the sound expressed by *hw* in Anglo-Saxon, by *wh* in modern English, and by *quh* in old Scottish, and when words having it occur in the Glossary it is expressed by *quh*. The twenty-second letter appears by a collation with the cognate languages to have sounded like *bu* or *qu*, by which latter it is expressed in the Glossary. The twenty-third seems to have had various powers answering to *v*, *w*, and *u*, by one of which it is expressed when it occurs.

languages, frequently make it appear quite different from itself. To obviate this inconvenience I have generally separated the servile termination of each cognate word from the main body of it by a hyphen ; and though verbs are generally given in the infinitive, and nouns in the nominative, I have not restricted myself, when it would better illustrate the cognation, from giving verbs in the indicative, and Latin nouns in the ablative, which some of the best grammarians justly reckon the principal case, and which has survived all the others, not only in the Spanish and Italian, but even in Latin-English words.

When the words differ from the modern only in a slight variation of spelling, and are not nearer to the ancient languages than the modern are, the cognates are generally omitted.

In some cases they are wanting, because I have not been able to find any.

* This mark shows that the word to which it is prefixed is to be read with the same sense as in modern English, besides the sense affixed to it in the Glossary.

I have not thought it necessary to encumber the Glossary with every minute variation of spelling, *e.g.* *Đam, pame, paim, paimē, paym, payme*, which by the rules laid down for the powers of the letters are known to be the same word. By the same rules, and those for the nouns, verbs, etc., together with the sound, such words as *ar, qualyteys, inclynynd, dywērsyteys, tymys, befor, ande, antyqwyteys*, etc., v. I. Prol., which cannot be mistaken, and would be mere lumber in a Glossary, are omitted, as also words varied only by the duplication of a consonant. Derivative words which are perfectly obvious, such as abstracts ending in *nes*, negatives, adverbs in *ly*, and the like, are generally omitted. With these allowances, I flatter myself the reader will find scarcely one word omitted which requires explanation ; without them, the Glossary must have swelled above the quantity of the work, to which it is an appendage, as a Concordance exceeds the Bible, to which it is an index.

A few proper names, on account of the spelling, have a place in the Glossary.

With respect to references from the Glossary to the text, which

Tyrwhitt in his copious Glossary to Chaucer has thought it necessary to affix to every word, I have found it proper to omit them; partly because the continual insertion of them would nearly have doubled the size of the Glossary; but chiefly because the view of the cognate words must in general be sufficient to establish the explanation, and because a Glossary, being adapted only to the language of one author, is intended to be referred *to*, and not to refer *from*. It is indeed the duty of a Lexicographer to authenticate words by referring to authors, but of a Glossarist rather to illustrate his author's language, where necessary, by a collation of other cotemporary writers, or of such as relate the same event, with such passages of his author as appear of doubtful or difficult explanation, and also to point out the particular passages of his author, wherein any word has an unusual meaning. This plan I have therefor followed, and in collecting these authorities I have spared no labour, as I by no means wish to impose my conjectures upon the reader, where there is any appearance of doubtfulness.

In the alphabetical arrangement *Y* vowel, being only a different form of *I*, is classed along with it, as also, for the same reason, *W* vowel with *U*, and *Ŵ* with *V*. This, it is hoped, will be found more convenient than to turn from *I* to *Y* for a word, or to insert it under both, and much more natural than to confound *J*, which includes at least two consonants, with *I*, the smallest of the vowels, and to put *V* along with *U*, and at such a distance from *F*, with which it has as much identity as the first and last letters in *Stars* have.

AN EXPLANATORY AND HARMONIC
GLOSSARY
OF
THE OBSOLETE WORDS
IN
WYNTOWN'S CHRONICLE

A, *o.d. isl. sw.* (prep.) *on, in* : so now we say abed or in bed.

A (adj.) *one. o.gr. a. gr. ua. sw. a.*

Abád (n.) *delay. v. Både, q. id.*

Abays (v.) *abash, confound. fr. abbaisser.*

Abandown (v.) *bring under subjection, have the disposal of. (o.fr. a son bandon at his disposal.)—at abandown, at random. fr. a l'abandon.*

Abyde (v.) *wait for, etc. v. Byde, q. id.*

Abil (adj.) *able. br. abl. l. habil-is. fr. habil. (isl. sw. afl strength.)*

Accusatowr (n.) *accuser. l. accusator.*

Acqweyntans (n.) *acquaintance.*

Actowne (n.) *covering for the body made of strong leather, lined or quilted with cotton, wool, hair, or the like. [Grose on armour, p. 15] o.fr. auqueton.*

Adresly (adv.) *with good address.*

Adwerser (n.) *adversary.*

Aferd (part.) *afraid. as. afered.*

Affere (n.) *appearance, countenance, generally warlike. (isl. fare, sw. færg, ger. farbe, colour. isl. fære strength, opportunity of rencounter.)*

Affere (v.) *become, be proper. (mg. fagr proper, suitable.)*

Afferme (v.) *establish, support, confirm. o.fr. afferm-er.*

Affray (n.) *terror. fr. affrè.*

A-fornens (prep.) *opposite to.*

Agayne (adv.) *again. as. agen.*

Agayne (prep.) *against. as. agen. isl. gagn.*

Agreve (v.) *aggrieve, injure. v. Greve.*

Ayre (n.) *heir, heiress. isl. arf. l. hæter-ca.*

Ayre (n.) *f. appearance. I. l. 1385. VII. l. 51.*

Ayre (adv.) *formerly. mg. sir. as. ser.*

Ayrly, arly (adv.) *early. as. arlice. isl. arla.*

Aysyament (n.) *ease, emolument. fr. aise.*

Ake (n.) *oak. as. ac, aec. sw. ek. ð eycke.*

Akyre (n.) *acre. as. acera.*

Al, as. *al. d.b. (adj.) all. v. Allaris.*

Allane (adj.) *alone. al. alain. ger. allein. ð. alleen.—hyr aláne VIII. l. 725, in mod. sc. her lâne.*

Alb (n.) *long white linen garment worn by the priest at mass. l. alb-a.*

Ald, as. (adj.) *old. al. ger. prec. alt. o.l. alt-us.*

Alege (v.) *absolve from allegiance. fr. al-leg-er.*

Alyawns (n.) *alliance.*

Allaris (adj.) *of all. as. allera genit. pl. of al.*

Allkyn, *all kinds of. allkyn kynd, VIII. l. 2193, seems tautology. v. Kyn.*

All-owte, all-wtraly (adv.) *utterly, entirely : so in fr. toute-outre.*

Almows (n.) *alms. gr. ελεημοσυνη. isl. ol-musa. sw. almosa. as. almes.*

Als, ger. *ð. (adv. conj.) as.*

- Als, alsá, alsuá (conj.) *also, just so.* *as.* *elswa.*
- Amang, amangys (prep.) *among.* *as.* *ge-mang.*
- Ambassatowr (n.) *ambassador.*
- Amese, ameyys (v.) *mitigate, appease, extinguish strife, etc.* (*br. masw soft.*)
- Amyabill, VIII. l. 2344, seems for *amicable.*
- Amyrale (n.) *admiral.* *fr.* *amiral.*
- Amove (v.) *move with anger, offend, stir up, excite.* *fr.* *emouv-oir.*
- Anáme (v.) *call over the names of, muster.*
- *And (con.) *if.* *mg.* *gan, gan.* *gr.* *ar.* *isl.* *æn.*
- Andristown, *St. Andrews.*
- Áne (adj.) *one, the same.* *mg.* *ains, ain.* *gr.* *ev.* *as.* *an, æn.* *isl.* *al.* *ger.* *ein.* *sw.* *an, en.* *b.d.* *een.* The same word with less emphasis before a noun is the modern article *an*; v. II. l. 917. In Wyntown's time it was rarely used before a word beginning with a consonant, but afterwards it was put before all nouns indifferently.
- v. Douglas and ether later writers.
- Áne (v.) *agree, enter into union.*
- Anyng (n.) *union, agreement.* *isl.* *enig.*
- Anelyd (pret. v.) *aspired.*
- Anens (prep.) *opposite to, over against.*
- Anerly (adv.) *only.* *in mod. sc.* *allenarly.*
- Anherd (v.) *adhere.* *o, fr.* *aherd-re.*
- Ánys (adv. contr. of áne syis) *once.*
- Angir, *isl.* (n.) *vexation, grief.* *gr.* *αγγις.*
- Annamalyd (part.) *enameled.*
- Anoy (n.) *annoyance.*
- Antycessowr (n.) *ancestor.* *l.* *antecessor.*
- Apert (adj.) *bold, free.*
- Apon (prep.) *upon.*
- Aporte (n.) *deportment, conduct.*
- Apostata, l. (n.) *apostate.*
- Apparale, apparyle (n.) *apparel, furniture, equipage.* *fr.* *appareil.*
- Appelle (v.) *appeal.* *l.* *appell-o.*
- Appere (v.) *appear.*
- Ar, *as.* *isl.* (n.) *oar.* *d.* *aare.* *sw.* *ara.*
- Aras (v.) *pluck, snatch.* v. Arrace, q. id.
- Archedekyne, archedene (n.) *archdeacon.*
- Are (adv.) *early in the morning.* *mg.* *air.* *isl.* *ar.*
- Are (adv.) *already, formerly.* *mg.* *airisþan.* *as.* *geare, ær.*
- Arest (n.) *stop, rest.*
- Argue (v.) *blame, censure, deprecate, call in question.* *l.* *argu-o.*
- *Argument (n.) *accusation, reprehension.*
- Armyng, armwris (n.) *armour, arms.*
- Armys (pl. n.) 1, *arms.* 2, *armorial bearing.*
- Arrace (v.) *pluck, snatch.* *fr.* *arrach-er.*
- Art or part, *concern by advice and instigation, or by actual perpetration.*
- *As (adv.) *when, wherein.*
- Ask (n.) *aquatic animal of the lizard kind, supposed poisonous.*
- Aspy (v.) *espy, watch, to take advantage of, lie in wait for.*
- Assay (n.) *tryal, trying situation, combat.*
- Assay (v.) *essay, try, prove.*
- Assyis, VIII. l. 918, for Assys, q. v.
- Assaylyhè (v.) *assail, assault.*
- Assaut, *fr.* (n.) *assault.*
- Assege (v.) *besiege.* *fr.* *assiég-er.*
- Assege (n.) *siege.*
- *Assemble (v.) *join in battle.*
- Assemblè (n.) *engagement, battle.*
- Assemblè (n.) *assembly.*
- Assys (n.) *jury, jurors.* v. Spelman, Skene.
- Assyth (n.) *satisfaction.* (*ir. ga.* *sith, peace.*)
- Assyth (v.) *satisfy.*
- Assolyhè, assoyl (v.) *absolve, acquit.*
- Assuffryd (part.) *suffered.*
- Astonay (v.) *astonish, confound.* *o, fr.* *estonn-er.*
- At (pron.) *that, which, what.*
- At, *sw. d.* (conj.) *that.* *isl.* *ad.*
- Athe (n.) *oath.* *mg.* *aip pr.* *eth.* *as.* *ap.* *o, d.* *eip-ur.* *isl.* *æd.* *b. d.* *eed.* *sw.* *ed.* *al.* *ger.* *eid.*
- Athyr (adj.) *either.* *as.* *ægþer.*
- Atys (n.) *oats.* *as.* *ato.*
- Atoure (prep.) *over, beyond, exceeding.*
- Atoure (conj.) *moreover.*
- Attyrcope (n.) *poisonous spider.* *as.* *atter-coppa.* (*as.* *ater, isl.* *elter, b. etter, poison:* *sw.* *kop insect. b. kop spider.*)
- Abir (adj.) *either, both, each other.* *as.* *apor.* *sw.* *etthera.* *mod. sc.* *iper.*
- Aw; awcht: (v.) 1, *own, be possessor or proprietor of.* 2, *owe, be bound in duty.* *mg.* *aih;* *aiht-a:* *as.* *ag;* *aht:* *isl.* *aa;* *satte;* *o, sw.* *a.*
- Awbyrchowne (n.) *habergeon.* *fr.* *haubergeon.* It was a coat made of several folds of leather, cotton, wool, etc., and covered

with mail of small rings riveted together, or with small plates of iron like fish-scales.

[*Grose on armour*, p. 15.]

Awblaster (n.) *cross bow*, *l.* arcubalista, arbalesta. *fr.* aubeleste, arbaleste. [v. *Grose on armour*, p. 57, who calls it arcus balistarius.]

Awcht (pret. v.) *owned*, etc. v. Aw.

Aucht (adj.) *eight*. *mg.* ahtau. *as.* eahta. *al.* aht. *ger.* b. acht.

Auchtand (adj.) *eighth*. *mg.* ahtud. *as.* eahtopa. *isl.* aatunde. *al.* ahtoda.

Awchtene (adj.) *eighteen*.

Awld (adj.) *old*. v. Ald. q. id.

Awle ryale, V. l. 4293, seems *royal hall or palace*: perhaps Huchown was King's poet. (*gr.* αὐλ-η, *l.* aul-a, *isl.* haull, *great house, palace*.)

Awn, awyn (adj.) *own*. *mg.* aigin, aihn. *as.* agen. *ger.* eigen. *b.* eyghen. *sw.* egen.

Awntyre (n.) *adventure*. v. Adventure.

Awtayne (adj.) *haughty*. v. Hawtane, q. id.

Awtare, awtere (n.) *altar*. *o, fr.* auter.

Awtor (n.) *author*. *l.* auctor.

Awtorité, auctorité (n.) *authority*.

Awaland (part.) IX. l. 856, seems *riding or galloping quickly down the hill, as if tumbling*. (*fr.* aval-er to go, or fall, down. *b.* vall-en to fall, rush.)

Awawns (v.) *advance*. *fr.* avanc-er.

Avantage, *fr.* (n.) *advantage*.

Awaward (n.) *van-guard*. v. Waward.

Avenand (adj.) *elegant in person and behaviour*. *o, fr.* advenant *courteous, polite*. *fr.* avenant *handsome, genteel*.

Adventure (n.) *adventure, risk*. *br.* antur. *isl.* æfentyr, æventur. *ger.* abenteuer. *fr.* aventure.

Avery's (n.) *avarice*. (*o, fr.* aver *covetous*.)

Avyryle (n.) *April*. *R.* Gloc. Averyl.

Awyse (v.) *advise*. *o, fr.* avis-er.

Awysment (n.) *advice, consultation*.

Awysse (part.) *well advised, cautious*.

Awaymentis, VIII. l. 873. Unless this be corr. for Awysmentis, I know nothing of it. v. Gloss. ad Script. X. vo. Avisamentum.

B.

Bachelere, *o, fr.* (n.) is a degree of preferment in chivalry and theology.

Báde (n.) *abiding, delay*. v. Byde.

Bak, *o, d.* *isl.* *sw.* (n.) *back*. *as.* bac.

Bayt, Báyth, v. Bate, Báth.

Bayhly, Balyhey (n.) *bailie*.

Bald, *as.* *ger.* (adj.) *bald*. *o, d.* bald-a. *isl.* bald-ur. *al.* *it.* bald-o.

Bán, *as.* (n.) *bone*. *isl.* *al.* bein. *sw.* ben.

Band, *mg.* *as.* (pret. of bind) *bound*.

Band, *isl.* *sw.* *ger.* (n.) *bond*. *mg.* band-i. *as.* band-a. *fr.* bande. *pers.* bend.

Bany's (v.) *banish*.

Banare, banyre (n.) *banner*, the distinguishing flag or ensign of a chief in war. *l.* bandum. v. Spelman. *gr.* βανδερ. *br.* ban-niar, baner. (*mg.* bandwo *signal*, bandw-can to make signals.)

Baneowre, Baneywre (n.) *bearer of the banner*. *gr.* βανδοφορος.

Baptysyne (n.) *baptism*.

Bare, *as.* (n.) *boar*. *ger.* baer. *l.* verr-ee.

De Barys rayk, the *boar's race*. *l.* cursus apri, a tract of ground near St. Andrews.

Bargane (n.) *battle, skirmish, conflict*. *isl.* baratta. *sw.* bardaga. (*l.* barginea, *fortes in bello*. Isidori Gloss.)

Bargane (v.) *fight, skirmish*.

Barge (n.) *ship of some kind*: *f.* mod. Bark is the same word.

Barme hors, VIII. l. 8727. Q. If a horse used to carry barm (yest), or a small sorry horse? Sc. Chr. has "simplicem equum."

Barm is expl. *small* in Gloss. Lindenb. qu. Spelman, p. 63, which he thinks a mistake.

Barnage, barnè (n.) *collective body of the barons or noblemen*. *o, fr.* barnes, barnage. *l, b.* baronia. *Knyghton*, col. 2321.

Barn, *mg.* *o, d.* *isl.* *sw.* *d.* *al.* *ger.* (n.) *child male or female*. *as.* bearn.

Barnehede (n.) *childhood*.

Barnelike (adv.) *childishly*.

Barnetyme (n.) *all the children of one woman* (*as.* team *progeny*; tym-an to bring forth.)

Barown (n.) *baron, noblemen*. *br.* barwn.

Barras, barrere (n.) *barrier, outwork at the gate of a castle; fence or lists to enclose combatants, made*

'Of meikle bastyn Rápis thrungyn

'Throw Stoups, that full deip were dungen

'Within the Erd richt stalwartly.'

o, fr. barra. *fr.* barriere.

Bassenet (n.) *light helmet, generally without a visor.* [*Grose on armour, p. 11.*]

Bat, *as. isl. sw. al. (n.) boat. br. ir. bad.*

Batale, batayle (n.) 1, *battle.* 2, *war*, as vice versa in *l. bellum is battle.* 3, *army.* 4, *division of an army. fr. bataille.*

Báthe, báith (adj.) *both. mg. bai, ba, baçob. as. ba. batwa. o. bad-ur. isl. sw. bade.*

ger. b. beide. Sometimes it applies to more than two, *e.g. VIII. l. 1959*, which is perhaps irregular.

Batward (n.) *boat-keeper, boat-man.*

Bawdekyn (n.) IX. l. 602, seems *bodkin, pointed instrument.* It was also the name of a cloth interwoven with gold.

Bawm (v.) *embalm. fr. embaum-er.*

Be, *as. (prep.) by. ger. bei.*

Bedene (adv.) *quickly.*

Bed-men, *bead-men*, whose duty it is to pray for their benefactors.

Beelde, Beld (n.) properly *image.* 2, *model of perfection or imitation. as. biliþ, bild. b. beeld, beld. sw. bild.*

Beforn (prep. adv.) *before. as. beforan.*

Begyle (v.) *beguile. pers. gila. isl. gilia.*

Begouth, begowt (pret. v.) *began. al. gond-a.*

Behald (v.) *behold. as. beheald-an.*

Beis (subst. v.) *is. 2. be ye.*

Bele (v.) *burn, blaze. isl. bæla.*

Belyve (adv.) *quickly. norman-saxon, bilive.*

Beme (n.) *beam of light.*

Ben (adv.) *towards, or into, the inner part of the house. as. b. binnen.*

Bene (part. of subst. v.) *been.*

Bene (infinitive of subst. v.) *be. as. beon.*

Benysowne (n.) *blessing. ga. beanachd. isl. bianac. o. fr. beneison. The beggars benysown is a well-known toast.*

Berd (n.) *beard.*

Bere, *as. (n.) bear, barley.*

Bere, *b. (n.) bear (l. ursus) as. bera. ger. bær. (ogr. βειρ-ov, hairy, shaggy.)—bynd beris IX. l. 991*, seems a proverbial expression, perhaps now unknown.

Bere, *as. (n.) bier (l. feretrum) fr. biere. ger. bær—brought on bere, dead.*

Bere; bare, born: born. (v.) 1, *bear.* 2, *conduct one's self. mg. bair-a pr. bera. gr. l. fer-o. o. isl. ber-a. al. as. ber-an.—bere on hand, affirm.*

Bery (v.) *bury. as. hiri-an. ger. berg-en.*

Berth (n.) *rage. isl. sw. bræde.*

Bertane, Bertown, v. Brettane.

Beset, III. c. 7. Rub. f. er. for besyd.

Beteche (v.) *betake, commit. as. betæc-an.*

Besy (adj.) *busy. as. bysi. b. besigh.*

* Best, *sw. (n.) beast, any animal not human.*

l. it. bestia. fr. beste, b. beeste.

Betald (part.) *told.*

Betraysyd, betresyd (pret. v.) *betrayed.*

Betwyx, *as. (prep.) betwixt, between.*

Bewtè (n.) *beauty.* This spelling infers that the fr. word beauté had the same pronunciation with us 400 years ago which it has now.

* By (prep.) *away from, beyond, past.*

By (v.) *buy. as. bycge-an.*

Bybyl (n.) *bible.*

Byde; báde: — (v.) 1, *remain, wait, expect.*

2, *bear with, abide by. mg. beid-an. as.*

bid-an. o. biid-a. isl. byd; beid:

Byg (v.) *build. as. bigg-an. isl. sw. bygg-a.*

Bykkyre (v.) *skirmish. (br. bicre; pers. pykar battle, contest.)*

Byrn (v.) *burn. v. Bryn, q. id.*

Birny (n.) properly *armour for the breast:* sometimes extended to armour in general. *as. birne. isl. brinia. (isl. sw. bringa breast.)*

Byrtht (n.) *birth, propagation of animals or vegetables.*

Bysynt (adj.) *seems horrible. as. bysmorfull.*

Byschap (n.) *bishop.*

Blasowne (n.) *dress over the armour, on which the armorial bearings were blasoned, "toga propriæ armaturæ." Th. de la More, p. 594.* It seems the same with *Tabart.*

Bles (n.) *blaze. (as. blæse, blisa, torch.)*

Blyn (n.) *cease, desist. gr. ελυνω. as. alinn-an, blinn-an. (br. blin-o, to be tired.)*

Blyss; blyssyd, blyst: (v.) *bless. isl. bliss-a.*

Blyst (n.) *blast. as. blæst.*

Blyth (adj.) *glad, joyful. as. bliþe. sw. al. blid.*

Blok (v.) *cut into useless or rude unformed pieces, like rough blocks of stone or wood.*

Blod, *as. o. isl. sw. the same with*

Blud (n.) *blood, kindred, nation. mg. bloþ. ogr. βλοτ-ος. ger. blut. prec. plut.*

Bodyn, *prepared, ready. v. Bown, q. id.*

Bolnyd (adj.) *swelled, swelling. isl. bolgin.*

Borch, bowrch (n.) *pledge, security.* *as.* borg. *b.* borghe. *v.* Borw, Freth.
 Bord, *br.* *as.* *o.d.* (n.) *board.* *v.* Burde, q. id.
 Bordure, *fr.* (n.) *border.*
 Borw (*v.*) *put in borch, literally lock up :* *v.* *Ihre, vo.* Borg. *v.* Borch:
 Bost, *br.* *ga.* (n.) *boast, haughtiness.*
 Bot (conj.) *but.* *v.* But.
 Bowys (imp. *v.*) IX. l. 2796, *bow ye.*
 Bown (part.) *prepared, furnished, ready, willing.* *o.d.* buin, *isl.* *sw.* boen, bodd.
 Bowntè (n.) *goodness, valour.* *v.* Gud.
 Bowstowre, VIII. l. 5023, whether the name of the kind of engine, or of this particular one, as great guns had particular names, I know not.
 Bowsum (adj.) *ready to bow, obsequious.*
 Bowsumnes (n.) I. prol. 67 seems *business.*
 Brá (n) 1, *rising ground.* 2, *upper part of a country, e.g., Brá-Mar, Brá-Catt, the Bráes of Angus.*
 Bráde, bráyd, brede, breyd (adj.) *broad, spacious.* *mg.* *isl.* braid. *as.* bred. *sw.* bred.
 Brayne-wod (adj.) *crack-brained.*
 Brak (pret. *v.*) *broke.* *v.* Brek.
 Brandanys (pl. n.) VIII. l. 2264, *people of Bute, and, I believe, also of Arran, whether so called in honour of St. Brendan, I know not. The channel between Arran and Kentire is called Kyle-Brannan.* *v.* Barber, p. 404. *Sc. Chr. V. ii. pp. 175, 315, 316. Boeth. f. 380 a.*
 Brandreth. VIII. l. 7007. (*as.* brandred *andiron.* *mod. sc.* brander *gridiron*, which may be presumed the same with Brandreth, (as hundyr and hundreth) and a gridiron seems fitter than an andiron for the purpose in the text.)
 Braseris (pl. n.) *armour for the arms.*
 Brede (n.) *bread.* *as.* breed. *sw.* bræde.
 Brede (n.) *breadth.* *isl.* breid. *sw.* bredd.
 Bredyre (pl. n.) *brothers.* *v.* Brodir.
 Brey (*v.*) *terrify.* *as.* brege-an.
 Brek ; brak : brokyn. (*v.*) *break.* *mg.* brik-an. *as.* brec-an. *al.* brehh-an, pret. brah. (*br.* breg ; *gr.* βρηγ-η *breaking.*)
 Breme (adj.) *furious, roaring as a wild beast.* *as.* brem-end. (*isl.* brim *raging of the sea.*)

Brettane *Britain.* This seems the genuine and legitimate spelling of the name of this island, from *Bret*, the name given to the people by the earliest Greek writers, and the foreign writers of the middle ages, as well as by the people themselves, and *Stann* or *Tan* a country. This name the Roman poets for the sake of their versification corrupted to *Britannia*, which all succeeding writers have copied from them. Among ourselves it was varied to *Brettayne*, *Brettany*, *Brettanyhè*, and sometimes by the common metathesis of r *Bertan* and *Bartan*, whence the name of *Dunbarton*, which gave so much offence to Mr. Matthew Bramble, that he would have it altered to *Dunbritton*. Wyntown gives the natives the names of *Brettown*, *Bertown*, *Brettane*, and adjectively *Brettis*.
 Brettys (n.) *fortification.* *o.fr.* bretesche. *v.* Spelman, *vo.* Bristegus.
 Breþir (pl. n.) *brothers.* *v.* Brodir.
 Breve, l. (n.) *letter, brief.* *isl.* *sw.* bref.
 Brig, *as.* (n.) *bridge.* *b.* brug.
 Bryn ; brynt : (*v.*) *burn.* *mg.* brinn-an. *as.* al. brenn-an. *isl.* brenn-a.
 Bryst (*v.*) *burst, rush.* *isl.* brest. *as.* byrst-an. *sw.* brist-a.
 Brod, *ga.* (n.) *sharp pointed instrument.* *sw.* brodd. (*isl.* brodda *point of an arrow.*)
 Brodir, broþir, brudyr, bruthir (n.) *brother* in pl. bredyre, breþir. *as.* broþer. *o.d.* broþir. *isl.* brodur, pl. bræder. *pers.* brader.
 Browdyn (part.) *embroidered.* (*br.* brodio ; *fr.* brod-er, *to embroider.*)
 Brow (n.) *eye-brow, forehead.* *as.* bræwe.
 Bruhs, VIII. l. 2526 *f. bruise.* *f.* brush.
 Bruk (*v.*) *enjoy.* *as.* bruc-an. *isl.* bruk-a. *b.* bruyck-en. (*l.* fruct-us *enjoying, enjoyment, fruit.* *mg.* unbruck-a *useless.*)
 Bruhyl (adj.) *brittle.* *o.b.* brokel. *l.* fragilis.
 Brus, brusch (*v.*) *press, bruise, push.* *as.* byrs-an. *mod. sc.* briz. (*ga.* bris-am. *fr.* bris-er, *to break or bruise.*)
 Brwte, Broyt (n.) *romance of Brutus the imaginary father of the Britons, a most popular work in Wyntown's time, which had for some ages poisoned the history of Britain.*

Bwys (pl. n.) *boughs* of trees.
 Buk (n.) *book*. *mg. o.d. sw. bok. as. boc. ger. buch.*
 Bundyn (part.) 1, *bound*. 2, *entitled*. *mg. bundan-s. as. bunden.*
 Bwrch, bwrowe (n.) *burgh, town*. *mg. baurg. as. burg, burh, buruh. l. burg-us.*
 Burd (v.) *jest*. *o, fr. bourd-er. l.b. burd-o.*
 Burde (n.) 1, *board*. 2, *table*. *mg. baurd. br. bwrđ. as. isl. sw. d. b. bord. o.d. mod. sc. brod.*
 Burdowne (n.) *big staff*. *fr. bourdon.*
 Burgens, burges (pl. n.) *burgesses*. *mg. baurgans. l. burgens-es.*
 Burjown (v.) *sprout, bud*. *fr. bourgeonn-er.*
 Burn, *as. (n.) rivulet.*
 Buschment (n.) *ambush*.
 Buske, *isl. sw. d. (n.) bush. ger. busch.*
 Busk (v.) *prepare, address*.
 But (prep.) *without, besides, (conj.) except, unless*. *as. butan, buton.* This word is always duly distinguished from the adversative conj. *bot*. v. VII. l. 1905.
 Bute (n.) *boot*.
 Bute (n.) *help, remedy, amends*. *as. isl. sw. ger. bot. br. budd.*
 Buth, *ga. (n.) shop. br. bod, bwth. isl. bod, bud. sw. bod.*

C

Cabil (n.) *cable*. *sw. b. kabel.*
 Cadens (n.) *cadence, versification*.
 Cayttevely (adv.) *like catlifs, basely*. (*br. caeth, captive, slave.*)
 Callyd (pret. v.) *called, esteemed*.
 Cald (n.) *cold*. *mg. o.d. isl. kald. ger. kaelte. al. chalti.*
 Cald (adj.) *cold*. *mg. kald. isl. ger. kalt. al. chalt. o.l. cald-us. l. gelid-us.*
 *Can (aux. v.) sometimes means *began*.
 Capytane (n.) *captain*. *fr. capitaine.*
 - Carl (n.) *man* as distinguished from woman or boy. *isl. sw. al. karl*, whence the mod. proper name Charles.
 Carl (n.) *rustic man*. *as. ceorl.*
 Carpe, karpe (v.) *speak, talk*.
 Cás (n.) *case, chance*:—of *cás*, by accident, casually.
 *Cast (v.) *contrive*. v. Kest.
 Cast (n.) *contrivance*, *sw. kast.*
 Castelle (n.) *castle*. *l. castell-um.*

Castellan (n.) *keeper of a castle*. *l. castellanus.*
 Castelwart (n.) *governor of a castle*.
 Castyne (part.) *cast*. v. Kest.
 Catale (n.) *cattle*.
 Cerkil (n.) *circle*. *fr. cercle.*
 Certis (adv.) *certainly*. *fr. certes.*
 Cesse, *fr. (v.) cease. l. cess-o.*
 Chalange, chalans (n.) *challenge, accusation*.
 Chanowne (n.) *canon*. *l. canonic-us. fr. chanoine.*
 Chápe (v.) *escape*. *it. scapp-are.*
 Chapillane (n.) *chaplain*. *l. capellan-us. fr. chapelain.*
 Chapitere (n.) 1, *chapter, division in a book*. 2, *assembly of clergymen*. *fr. chapitre.*
 Chasty (v.) *chastise*. *b. kastil-en. fr. chastier.*
 Chawlmellé VI. l. 2275, *rencontre, broil*. (*fr. chaud hot, mêlée fray, altercation*) v. Skene in vo.
 Chawmyr, chamowre (n.) *chamber*. *l. camer-a. v. Note VIII. p. 810, l. 1105.*
 Chawnge (n.) *change*.
 Chef, *fr. (n.) chief, over-lord*.
 Cheke (n.) *cheek*.
 Chekkare (n.) *exchequer*.
 Chere, *fr. (n.) cheer, entertainment*.
 Chere (n.) *temper of the mind, as displayed in the countenance*. (*o.p. clere countenance*) v. Hevy.
 Ches; chesyd: chosyn (v.) *choose*. *as. ceos-an. al. ger. b. kies-en. isl. kys; kaus: kosenn.*
 Chesybil (n.) *an ecclesiastical dress*. v. Spelman, vo. Casula.
 Chesowne (n.) *blame* (*o, fr. enchoissonn-er to blame*).
 *Child (n.) *young gentleman*.
 Chyldyr (pl.) *children*.
 Chyld-ill (n.) *pains of parturition*.
 Cystewe (pl. n.) *Cistercians*. *fr. cistaws.*
 Clahynné, Clachyny (n.) *clan or tribe of people living in the same district under the command of a chief*. *ga. ir. clan. al. clein. ger. klein. b. klein, klain. and mg. in dative pl. klahaim, all signifying young, small, or children, and in the application to the highland tribes inferring the whole clan to be descendants of one common ancestor.*

- Clame (v.) *claim*. *l.* clam-o.
 Clame (pret. v.) v. Clime.
 Cláth (n.) *cloth*. *as.* cláp. *o.d.* klæde. *isl.* *sw. d.* klæde. *ger.* kleid. *b.* klead. (*br.* clyd *making warm*.)
 Cled (part.) *cloathed*. *as.* claded.
 Clek (n.) *hook*.
 Clene (adj.) *clean, pure*. *as.* clen. *ga. br.* glan.
 Clen, clenly (adv.) *clearly, completely*.
 Clere (adj.) *clear, complete*.
 Clergy (n.) *learning*.
 Clerk (n.) 1, *learned man*. 2, *priest*. *l.* cleric-us; Priests being the only persons, who possessed any learning, and therefor supposed the only persons qualified for any office, which required the knowlege of even reading and writing; neither is this idea quite exploded in the present day, though the art of printing has now enabled even the lower classes of the laity to acquire more knowlege than the generality of the clergy had a few centuries ago.
 Clethyng (n.) *cloathing*. v. Cláth.
 Clewe (v.) *cleave, fasten*. *b.* klev-en.
 Clime; clame: —. (v.) *climb*. *as.* clim-an. *ger. b.* klimm-en. (*gr.* κλίμαξ *a ladder*.)
 Clostyr (n.) *cloister*.
 Cofyne (n.) *coffer, shrine*. *br.* coffr. (*gr.* κοφιν-os *a basket*.)
 Coft (pret. v.) *purchased, bought*. *b.* kought. *al.* couft-un [*they*] *bought*. (*mg.* kaup-an; *l.* caupon-or; *o.d.* *isl.* kaup-a; *sw.* kop-a; *ger.* kauf-en; *o.fr.* a-chapt-er; *to buy*.)
 Cog, *as.* (n.) *ship*, probably very short, for such is the meaning of *isl.* kugg-r. *d.* kog.
 Coym in Cott. MS. for Com, q. v.
 Col, *as.* (n.) *coal*. *isl. sw. ger.* kol.
 Collage (n.) *college*.
 Collatyowne (n.) *conference*. *l.* collatio-ne.
 Collegyd (adj.) *collegiate*.
 Com, *as.* (pret. v.) *came, became*. *isl.* kom.
 Come (n.) *coming, arrival*.
 Commendyd (part.) *esteemed, having the character of*.
 Comownys (pl. n.) 1, *inferior people* (so applied now in the highlands). 2, *community* including all ranks.
 Compeyknown (n.) *companion*.
 Compte, *fr.* (n.) *account, reckoning*.
 Comunatè (n.) *community*. *fr.* communauté.
 Condampnyd (part.) *condemned*.
 Condyt (n.) *letter of safe conduct*.
 Conford (n.) *comfort*. *o.fr.* confort.
 Confort; :. (v.) *comfort*.
 Connand, v. Cownand, Cwnnand.
 Consale, consayle, conceal, cownsale (n. v.) *council, counsel*.—of cownsal, *by advice, in consequence of consultation*.
 Conquest (n.) *acquisition* by industry or war: both meanings are retained in *mod. sc.*
 Conqwest (pret. v.) *conquered*.
 Consayt (n.) *conceit, conception*.
 Consele (v.) *conceal*.
 Contemporane (adj.) *cotemporary*.
 Contene (v.) *contain, comprise*. *fr.* conten-ir.
 Contene (v.) *continue*.
 Contes (n.) *countess*.
 Contrare, contrary (v.) *contradict, thwart*. *l.* contrari-o.
 Cophyne, v. Cofyne, q. id.
 Copy (n.) *plenty*. *l.* copi-a, from which it seems formed for the sake of alliteration in *l. l.* 1339; it rarely occurs elsewhere.
 Corage, *sp.* (n.) *courage*. *b.* koragie.
 Corrupt (v.) *corrupt*. *l.* corrupp-o.
 *Cors (n) *cross*, by the usual transposition of *r* from *l.* cruc-e or *it.* croce, the word being imported from Rome after the sound of *c* was vitiated, and used instead of galga and Cristes rode. [*v. K.* Alfred's Bede, *l. i. c.* 25.] (*mg.* usramips *crucified*. *Ulfila, Mark, xv. 15.*) Crosses were frequently set up on the highest parts of the roads, whence the frequent name of the Cors hill, *e.g.* the half-way house between Glasgow and Greenock.
 Corsakirk (n.) *cross-church*.
 Costage (n.) *cost*. *l.b.* costagi-um.
 Costay (v.) *go by the side of*. *fr.* costoy-er.
 Costlyk (adj.) *costly*: also *magnificent*. *d.* *sw.* kostelig. *b.* kostelick.
 Cownand (n.) *covenant*. *o.fr.* couvenant.
 Cowndyt (n.) *safe conduct*. v. Condyt, q. id.
 Counsale (n.) *counsel*. v. Consale, q. id.
 Cowntays (n.) *countess*.
 Cowntè (n.) *earldom*. (not shire.) *fr.* comté.
 Cowntere (n.) *rencounter*.
 Couth, cowde (aux. v.) *could*. v. Cun, Ken. Cumpany.
 Cowatys (n.) *avarice*. *fr.* convoitoise.

Cower (v.) *recover*.

Covyne, v. Cuvyne, q. id.

Crabyt (adj.) *peevish*: *mod. sc.* also has *kan-kerd* in the same sense. Q. if both are from the seemingly perverted motion of a crab, which is in *l.* cancer?

Crag (n.) *great rock*. *ga.* carrig. *br.* craig.

Crakyng (n.) *long protracted disagreeable noise*.

*Creature (n.) *Creator*. *br.* creadwr.

Crel (n.) *pannier, hamper*. *ir.* kril.

*Cry (n.) *proclamation*. *br. fr.* cri.

Crystyn (adj.) *christian*. *as.* cristene.

Crystyantè, Crystyndome (n.) 1, *christianity*.
2, *the countries occupied by christians*.

Cronykil, cornykil (n.) *chronicle*. *pl.* Cornel-
klis, cornykkli.

Crote (n.) VII. l. 499, *smallest particle*. *sw.*
krut. *mod. sc.* crum.

Crownare (n.) *coroner*.

*Cruel crwal (adj.) *keen, steady, inflexible*.

Cruk (n.) *crook, hooked weapon*. (*br.* crwcca
crooked.)

Cubiculare (n.) *gentleman of the bed-chamber*.
l. cubicularius.

Cum; come: cummyn. (v.) *come, become, proceed*. *as.* cum-an. *al.* chum-an. *o, sw.*
kum-a.

Cumbyre (n.) *embarrassment*.

Cumly (adj.) *comely*.

Cumpany (n.) 1, *company*. 2, *followers*.—
"He couth ryght mekil of cumpany," *he*
could bring many followers to the field.

Cumpynabil (adj.) *affable*.

Cumrayd (pret. v.) *encumbered, embarrassed*.

Cwn; couth: (v.) *know, etc.* v. Ken, q. id.

Cwndyt (n.) *safe conduct*. v. Condyt, q. id.

Cunyhè (n.) *coin*. (*l.* cune-us *the die, which*
gives the impression to the money.)

Cunnand (part. of Cun) *knowing, skilful*. It
must not be confounded with the prostitu-
tion or perversion of knowlege now under-
stood by *cunning*.

Cwnnand (n.) *covenant*. v. Cownand, q. id.

Cuntrè (n.) *country*.

Cuppil (n.) *rafter, rafters*, *f.* so called from
being in pairs or couples. *br.* cwpl.

Curature (n.) *curator*.

Cure (n.) *care, charge*. *br. arm.* cur.

Curt (n.) *court, collective body of attendants*
in peace or war, so equivalent to family,

retinue, army. When without any distinc-
tion it is the *papal court*.

Curtays (adj.) *courteous*. *o, d.* kurteis.

Curtasy (n.) *courtesy*. *o, d.* kurt.

Cuschè, cussè (n.) *cuisseart, cuisse, quisset, armour for the thighs*. [*Grose on armour*,
pp. 23, 82] (*fr.* cuisse *thigh*.)

Cusyne, cusyng (n.) *cousin*. *fr.* cousin.

Custymabil, custwmale (adj.) *customary*.

Custume (n.) *custom*. *fr.* coustume.

Cuvyne (n.) *combination, conspiracy, secret agreement*. *o, fr.* couvine.

Cuwyre (v.) *cover*.

D

Dagare (n.) *dagger*.

Dayntè (n.) *regard, esteem*.

Daywerk, dawerk (n.) *day's work, generally*
understood of a battle. *Westmerland*,
Daark. v. Daw, Werk.

Dalmatyk (n.) *white dress worn by Kings*
and Bishops. Gloss. in M. Paris.

Dame, *fr.* (n.) 1, *lady*. 2, *mother*. and so,
Gud dame grandmother.

Damyselle (n.) *damsel; young lady*. *o, fr.*
damizelle.

Dang (pret. v.) v. Ding.

Dásyd (adj.) *stupid*. *l.* desid-e. *as.* dysig.
b. dwæs.

Daw (n.) *day*. *mg.* *o, d.* *as.* *sw.* *d.* *b.* *al.* dag.
isl. dag-ur. *ger.* *prec.* tag. *br.* diau.—
dwne of daw, dead.

Daw (v.) *dawn*. (*isl.* dag-ar *it dawns*.)

Dawngere (n.) 1, *danger*. 2, *in his dawn-*
gere, in his power as a captive. 3, *but*
dawngere VIII. l. 5258, seems without
hesitation. [*v. Tyrohitt.*] (2) *o, fr.* dan-
gier, dongier *distress, servitude*.

Dawerk, v. Daywerk.

De (v.) *die*. v. Dey, q. id.

De, *fr.* (prep.) *of*.

Debonare (adj.) *gentle, courteous, kind*. *fr.*
debonnaire.

Debonaretè, *courtesy*. *fr.* debonnaireté.

Decern (v.) 1, *discern*. 2, *decree*. *l.* de-
cern-o.

Declere (v.) *declare, make clear*.

Decret (n.) *decree*. *l.* decret-um.

Decretyt (part.) *decreed*.

Dede, deid (n.) *deed, action*. *as.* dæd.

Dede, deide (n.) 1, *death*. 2, *cause of death*,
e.g. pestilence. as. ded. sw. doed.
 Dede-ill (n.) *mortal sickness*.
 Dede (adj.) *dead*.
 Dedlyke (adj.) *mortal*.
 *Defame (n.) *defamation*.
 Defant, fr. (n.) *default, want*.
 Defoul (v.) *defile, defeat.* (o, fr. defoul-er
tread under feet.)
 Defowle, VIII. l. 8414, seems *disaster or*
disgrace.
 Deyhgne hym, VIII. l. 2874, *condescend*.
 Dey, de; deyde: deda. (v.) *die.* o, d. isl.
 dei-a.
 Deid (n.) *dead.* also *death.* v. Dede. q. id.
 Dele (n.) *share.*—ilk dele, *the whole*; sum
 dele, *some part*; or they may be trans-
 lated by the adverbs *entirely, partly*.
 This is the word noted by Bede as a
 specimen of the language of the British
 Scots: it is more certain, that it is to be
 found in his own and all the other lan-
 guages of Gothic origin. mg. dail pr. del.
 as. dal, dæl. b. d. deel. sw. del. al.
 ger. teil. mod. sc. del or dale, *share,*
dividend, in partnership among fishermen,
 etc. mod. eng. (a great) deal, a deal (at
 cards).
 Dele; delt: . (v.) *divide, share.* mg. dailgan.
 o, gr. διελ-ew. as. dæl-an. o, d. dell-a.
 isl. sw. del-a. d. deel-er. b. deil-en. al.
 ger. teil-en. mod. sc. del (the meat). mod.
 eng. deal (the cards).
 Dele (v.) *deal, manage, treat.* sw. del-a.
 Delf (n.) *grave.* b. delve. (as. delf-an to dig,
bury.)
 Dolyte (n.) *delight*.
 Delytabyle (adj.) *delightful*.
 Delyver (v.) 1, *deliberate.* 2, *deterpine after*
deliberation. l. deliber-o.
 Delyverance (n.) 1, *deliberation.* 2, *deli-*
very.
 Delyverly (adv.) *freely, nimbly.* (o, fr. de-
 livre free.)
 Demayne (n.) *domain.* o, fr. demayene.
 Demayn, demane (v.) *maltreat, injure.* o, fr.
 demangi-er. (isl. mein, mæin *damage, hin-*
drance.)
 Deme (v.) *judge, consider.* as. dem-an. isl.
 dæm-a. (gr. θεμ-is law.)
 Demenbyr (v.) *dismember, mutilate.*

Den (n.) a *respectful title prefixed to names*:
 it seems the same with o, fr. dame. l.
 dominus, sp. don. (pers. dana *wise or*
learned man.)
 Denmarkis (pl. n.) *people of Denmark*.
 Depart, fr. (v.) *divide, separate*.
 Depe (adj.) *deep*.
 Dere (n.) 1, *animal not domesticated under*
the government of man. (v. Shakesp. *K.*
Lear, a. 3, sc. 4.) 2, *deer*, which in latter
 times were the most considerable wild
 animals in this island. gr. θηρ. as. deor.
 ger. thier. isl. dyr, diur, whence Diur-
 ness, a peninsula in the north-west extre-
 mity of Scotland,
 Dere (adj.) *dear, precious.* as. deor. o, d.
 isl. dyr.
 Dergat (n.) VII. l. 61, *target, shield.* ga.
 targaid. as. targ, targa. isl. tiarga.
 Dern (adj.) *secret, obscure, mysterious.* as.
 dearn, dirn.
 Derth (n.) *dearth, dearthness*.
 Desayt (n.) *deceit*.
 Descens (n.) *descent.* l. descens-us.
 Det (n.) *debt, duty, just, right.* fr. dette.
 Detful (adj.) *dutiful*.
 Dettyt (part.) *bound in duty*.
 Dewyce (n.) *devise, legacy*.
 Dewys, all at, VIII. l. 1676, seems *exact to*
instructions.
 Dewyse (v.) *speak, narrate.* fr. devis-er.
 Devysyd, VIII. l. 2284, for dyvysyd, *di-*
vided.
 Devore (n.) IX. l. 3285, seems *achievement*.
 (o, fr. devoyer to finish, achieve.)
 Dycht; : . (v.) *destine, dispose, prepare.*—
 dycht to dede, *sent to death.* as. dyht-
 an. o, ger. dicht-en.
 Dyke (n.) 1, *ditch.* 2, *wall.* as. dic. isl.
 diki. sw. dike, in both senses. ga. dig
ditch. gr. τειχ-os wall.
 Ding; dang: dung, dungyn. (v.) *drive,*
thrust, conquer. as. dang-an. isl. deinge.
 ga. ding-am.
 Diocesy, diocy (n.) *diocese*.
 Discand, descend. Discans, descent.
 Dysces (n.) *decease.* l. decess-us.
 Dyscrywe (v.) *describe*.
 Discumfyt; : . (v.) *discomfit*.
 Discuverowr (n.) *discoverer, scout*.
 Dysese (n.) *privation of ease, trouble*.

- Dysese (v.) *deprive of ease, trouble, persecute.*
- Disherysown (n.) *disinheriting.*
- Disheryt (v.) *disinherit.* fr. desherit-er.
- Dyspens (n.) *expense.* l. dispens-us.
- Dyspyte (n.) *despite.*
- Dyspytwysly (adv.) *despitefully.*
- Dyspone (v.) *dispose.* l. dispon-o.
- Dyssawarra (adj.) III. l. 597, seems *abandoned*, and is perhaps the same with o, fr. *desserré, broken up, left off, abandoned.*
- Dyssymbolatyown (n.) *dissimulation.*
- Dyssymyle (v.) *dissemble.* l. dissimul-o.
- Dystawns (n.) 1, *distance.* 2, *dissension.*
- Dystrenyhe (v.) *press, vex, trouble.* l. distring-o.
- Dystroybulance, dystrowblans (n.) *disturbance, trouble.*
- Dystrublit (part.) *troubled, distracted.*
- Dystrwy (v.) *destroy.* l. destru-o. it. *di-struggere.*
- Dyt (v.) *fill up, stop.* as. dytt-an.
- Dyte (v.) *indite, dictate.* l. dict-o. isl. *sw. dict-a.* fr. dict-er.
- Dyte (n.) *writing, composition.*
- Dyvyse (v.) *divide.* fr. divis-er.
- Do (v.) has as great a variety of meanings as *facio* in l.
- Doggydly (adv.) *angrily.*
- Dom, as. isl. *d. sw. (n.) judgement.* v. Deme.
- Dorture (n.) *dormitory.* fr. dortoir.
- Dow (v.) *endow.* fr. dou-er.
- Dowchsperys, V. l. 4350, *twelve peers.* o, fr. *douze pers.*
- Doughty (adj.) *courageous, valiant.* as. *dohtig.* sw. *dugtig.* (as. *dug-an*; isl. *sw. dug-a, to excell in valour.*)
- Douchtyr (n.) *daughter.* mg. *dauhtar.* pers. as. *al. dohter.* gr. *θυγάτηρ.* b. *dochter.*
- Dowre, a word I can find in no author but Wyntown, who, though it frequently occurs, always connects it with the very same words. v. VI. l. 1578. (br. *dewr brave, daring, strong.* ger. *thor bold, teur excellent, praise-worthy.* isl. *Dor the god of thunder.* Tyr *the god of war.*) If it has no connection with any of these, Q. if the natural order of the sentence is "mony wes dycht to dowre (hard) ded?" but if so, it is the most violent transposition in Wyntown's work. v. Dura.
- Dowt (n.) *doubt, mistrust, fear.* fr. *doute.*
- Dowt (v.) *doubt, apprehend.* fr. *dout-er.*
- Downtews (adj.) *formidable.*
- Drave (pret. v.) *drove.* as. *draf.* isl. *dreif.*
- Drávere (n.) *driver.*
- Dred; : . (v.) *dread.* as. *dræd-an.*
- Drede (n.) 1, *dread, fear.* 2, *doubt.*
- Dredles (adv.) *undoubtedly.*
- Dreme (n.) *dream.* sw. *droem.* (br. *drem sight, vision.*)
- Dress (v.) *treat well or ill.*
- Dress (v.) *address, prepare.* fr. *dress-er.*
- Dreuch (pret. v.) *drew.* as. *drog.*
- Drevyn (part.) *driven.*
- Drychyng (n.) *protracting time,* as reluctant to do what is required. Ch. *dretching.* isl. *træg-a.* ger. *træghheit.* pers. *diraigh.*
- Drownyn (part.) *drowned, drenched.*
- Drwm, ga. ir. (n.) 1, *back, ridge.* 2, *long chain of mountains.* br. *trum.*—Drwm-albane IV. l. 1122, *ridge of Alban,* called simply *be Drwm* in l. 20, is the ridge of mountains which separates the rivers running into the sea on the west coast of Argyle and Inverness-shire, from those which run into the German sea.
- Drwry (n.) according to Tyrwhitt, *courtship, gallantry, mistress;* Speght, Hearn, *sobriety, modesty.* v. Ch. Rom. of the rose l. 5064. R. Gloc. p. 191. In G. D. it is clearly *presents given as tokens of love,* "pignus amoris," Virgil, or in *mod. sc. keepsakes.* But in our author VI. l. 181, it seems *truth in love, or true love.* (o, fr. *dru, drue sweetheart; druerie love, gallantry; drud faithful,* in which senses the other gothic languages have similar words. br. *arm. trugar compassionate, tender hearted.*)
- Duché, fr. (n.) *dukedom.*
- Duyhs (n.) VIII. l. 2525, seems *blow.* v. Rud. vo. Dush.
- Dule (n.) *grief, sorrow.* br. *dolur.* ga. *doilghios.* l. *dol-or.* fr. *douleur, dueil.*
- Dwme (n.) *judgement.* v. Deme, Dom.
- Dwmmys-man (n.) *Judge.*
- Dwn, dwyn (part.) *done.* v. Daw.
- Dung, dungyn, v. Dyng.
- Dur, isl. *al. (n.) door.* mg. *daur.* as. *dure.*
- Dure, dowre (adj.) *hard, stubborn, unfeeling.* ir. ga. *dur.* l. *dur us.*

E

E (n.) *eye*. Eene, eyne, *eyes*. *as.* eag *pl.* eagen. *prec. pl.* oeghene. *pers.* ine.
Ecleps, eclippis, *eclipse*. *gr.* εκλειψis.
Eddyr (n.) *adder*. *br.* neidr. *as.* neddr, ætter.
Effere (v.) *v.* Affere, q. id.
Efferis (pl. n.) *concerns, transactions*.
Eft, eftyr (adv. prep.) *after*. *as.* eft, efter. *o.d.* isl. optir. *sw.* d. ifti, efter.
Eftyr-hend (adv. prep.) *after, afterwards*.
Effectyown (n.) *affection*.
Effectwis (adj.) *affectionate*.
Egyptys (pl. n.) *Egyptians*.
Eyne, eene (pl. n.) *eyes*. *v.* E.
Eyth (adj.) *easy*. *v.* Eth.
Ek, eyk (v.) *add, augment, join*. *as.* ic-a, iec-a. *isl.* eik-a.
Elde, eylde (n.) 1, *age*. 2, *division of time in chronology*. *as.* elde. *al.* eldi.
Eld-fadyr (n.) *grandfather*.
Eldar (pl. eldarys, eldrys) *elder, ancestor*.
Elyte (n.) *elect*. l. electus. *o.fr.* elit-é.
Ellys (adv.) *else, otherways*.
Eme, eym (n.) *uncle*. *as.* eam. *o.d.* sw. om. b. oom. *pers.* um.
Empryce (n.) *Empress*.
Emprioure (n.) *Emperor*.
Emprys (n.) *enterprise*. *o.fr.* empris.
Enbusch (v.) *put in ambush*. *fr.* embusqu-er.
Enbuschment, huschment (n.) *ambush*.
Encheson, *o.fr.* (n.) *occasion*—"par encheson de ly" *on her account*. [*Fæd.* V. ii. p. 472.]
Enday (n.) *day of ending or of death*.
Endlang (prep.) *along*. *as.* andlang.
Enfors (v.) *enforce, repress, controll*.
Engrewe (v.) *grieve, hurt*.
Enherd (v.) *adhere*. *v.* Anherd, q. id.
Enpresoné (n.) *prisoner*. *v.* Presowné.
Eusawmpyl (n.) *example, sample*.
Entent, *fr.* (n.) *intent, purpose*.
Ententyment (n.) VIII. l. 3863, *seems representation*. *Sc. Chr.* has "stultis consultationibus."
Enteryd, entyrit (part.) *interred, buried*. *fr.* enterré.
Entyrdyt (v.) *interdict*. *o.fr.* [il] entredit.
Entre, *fr.* (v.) *enter*.

Entrè, *fr.* (n.) *entry*.

Enwche (adj.) *sufficient*. (n.) *plenty*.

Enwerown (prep.) *round about*. *fr.* environ.

Er (n.) *ear*.

Erar (adv.) *sooner, rather*. *Erast* *soonest*.

Erd, b. (n.) *earth*. *mg.* airþ-a. *as.* eard, eorþ. *isl.* d. sw. iord. *al.* erda. *ger.* erde.

Erd (v.) *bury, commit to earth*. *isl.* iard-a.

Erd dyn (n.) *earthquake, noise in the earth*. *as.* eorþ-dyn.

Erle (n.) *earl*. *as.* eorl. *isl.* iarl.

Erlys (n.) *earnest penny*. *fr.* arrhe, erres. *ga.* airlis.

Errure (n.) *error*. *fr.* erreur.

Ers (n.) *backside*.

Escháp (v.) *escape*. *fr.* eschapp-er.

Eschele, VIII. l. 6217, 6221, *division of an army*. in *Sc. Chr.* V. ii. p. 342 turma. *v.* Barb. p. 250, l. 48. *R. Brunne*, p. 297, *seems to use it for the whole army*.

Eschet (n.) *escheat*. (*as.* scæt goods. *isl.* skat tribute.)

Eschewe, ethchewe (v.) *avoid, fly*. *o.fr.* escheu-er.

Ese (n.) *ease*. (v.) *give ease, refresh*.

Esful (adj.) *producing ease, commodious*.

Est, *as.* (adj.) *east*.

Ete; : ettyn. (v.) *eat*. *mg.* et-an, itan. *gr.* l. ed-o. *as.* et-an. *isl.* et; at; b. et-en. (*ga.* ed; *as.* æte. *o.b.* aet food.)

Etel (v.) *design, attempt*. *gr.* ετελ-ω. *o.d.* *isl.* sw. ætl-a.

Eth, eyth (adj.) *easy*. *as.* ep, eap, iep. *isl.* aud. *o.sw.* *ger.* od.

Ethchape, **Ethchet**, **Ethchewe**, *v.* **Escháp**, etc. It appears that *th* and *s* have been often used promiscuously, e. g. *Linlithgow* in many old writings *Linliscu*, *Athol* called *Asseles*, etc.

Evangile, *fr.* (n.) *gospel*. *gr.* ευαγγελιον.

Evyn (n.) *eve, day preceding*.

Ewyne, I. prol. 92 f. for *gevyn*. *v.* Geve.

Ewyn (adj. adv.) *even, in a direct line*.

Evynlyk (adj.) *equal, uniform, impartial*.

Evyr (adv.) *ever*.

Evyr-ilk-áne, *every one*.

Evore (n.) *ivory*. l. ebur. *fr.* yvoire.

Excede (v.) *exceed*. l. exced-o.

Excusatyown (n.) *excuse*.

Expart (adj.) *expert*.

F

Fá, *as.* (n.) *foe, enemy.* (*mg.* fi-gan; *as.* fe-an, fi-an; *o, sw.* fi-a; *al.* fi-en, *to hate.*)
 Facund (n.) *eloquence.* *l.* facundia. *o, fr.* Ch. faconde.

*Fade (v.) *taint, corrupt, or f. fall short in.* (*isl.* fat-ast (impersonal v.) *is defective.*)

Fadyr (n.) *father.* *isl.* fadir. *as.* fæder. *sw.* fader. *b.* vader. *ger.* vater. *al.* fater. *gr.* l. pater. (*mg.* fadrein *parents.*)

Fay (n.) *faith, confidence.* *o, fr.* fe, fey. *fr.* foy. *sp.* fe.

Fáy (n.) *foe, enemy.* *v.* Fá, *q.* id.

Fayhle (v.) *fail, be deficient.*

Faylyhè (n.) *fail, non-performance.*

Fayne (adj.) *glad, well pleased.* *as.* *sw.* fægen. *isl.* fegin.

Fayre, fare (adj.) *handsome, (not merely white-skinned)* *as.* fæger. *isl.* fagur, faar. *al.* *sw.* fager.

Fayre, fare (adj.) *sufficient, capable, expedient, proper.* *mg.* fagr. *o, gr.* fep-os. *isl.* fær. *sw.* foer.

Fayre (n.) *course, journey.* *v.* Fare, *q.* id.

Fal, fale; fell: fallyn. (v.) *be fall, happen, have right, belong.—it fell him, it happened to him.*

Fald, *mg.* *isl.* *al.* (n.) *fold.* *as.* feald.

Fald (v.) VIII. l. 4990, seems pret. of Fal. which appears to be *overturn, throw down.* *as.* fæl-an. *sw.* fæll-a. *b.* vell-en.

Falyhand (part.) *failing, deficient.*

Falow (n.) *fellow, associate.* *o, d.* fælage.

Falow (v.) *follow.* *n.* *b.* This spelling occurs only in the latter writing at the end of the work; in the other it is Folow, which agrees better with the other languages, viz. *as.* folg-ian. *al.* folg-en. *b.* volg-en.—perhaps *mod. sc.* falow is a corr. innovation.

Falshed, falshad, falsate, falset (n.) *falsehood.*

Famyle (n.) *family.* *fr.* famille.

Fand, faynd (v.) *endeavour, try, tempt.* *as.* fand-ian. *Ch.* fonde. (*mod. sc.* He makes a fend, *he makes a shift.*)

Fand, *as.* *al.* (pret. v.) *found.*

Fannowne (n.) *seems a linen handkerchief carried on the priest's left arm at mass.*

Fantown (adj.) *fantastic.*

Fare, fayre; fure: farne. (v.) *go, travel, pro-*

ceed—fare rudely with, deal rudely with. *mg.* fat-an. *as.* far-an pret. for. *o, d.* *isl.* *sw.* far-a pret. for.

Fare, *as.* (n.) *journey, voyage, road.* *isl.* far. *o, l.* for us. *Geb.* V. vi. p. ccxciii. (Fare isle, *the isle in the fare-way* between Orkney and Scetland.)

Fairly, IX. l. 1218, for Ferly. *wonder.*

Fassown (n.) *fabrick, figure, manner.* *fr.* façon.

*Fast (adv.) *stoutly, eagerly, keenly.*

Fat, *as.* *isl.* *sw.* (n.) *vessel of every kind and every size.* *b.* vat.

Faucht (pret. of Fecht) *fought.*

Fawt (n.) *want.* *fr.* faute. *sw.* fat.

Fe (n.) 1, *cattle.* 2, *money.* 3, *wages.* 4, *hereditary property in land, etc.* *o, d.* fie. *isl.* fe. *sw. d. fæ.* *al.* fio. *ger.* vieh. (*mg.* faihu; *as.* fea, feo, *riches.*)

Febil (adj.) *feeble.*

Feche, fych (v.) *fetch.* *as.* fecc-an.

Fecht; faucht: fouchtyn (v.) *fight.* *as.* feaht-an pret. feaht, fuht. *ger.* fecht-en. *al.* feht-an.

Fecht (n.) *fight, battle.* *al.* fehte.

Fede (n.) *enmity.* *as.* fæhp. *isl.* fed.

Fefte (pret. v.) V. l. 3019, *gave possession with the forms of law.*

Feftment (n.) *act of giving such possession.*

Feys (n.) *fief.* VI. l. 129, *royal dignity, f. improperly.* *v.* Spelman, vo. Feodum.

Feyhne (v.) *feign.* *l.* fing-o. *o, fr.* feigne.

Fekil (adj.) *fickle.*

Feld, *as.* *al.* *ger.* (n.) 1, *field.* 2, *battle.*

Felde (pret. v.) *felt.*

Fele, feil (adj.) *many, much.* *mg.* *isl.* *al.* filu. *as.* fela. *b.* vele. These seem the same with *gr.* πολ-υς, and the obsolete positive of *l.* plus, plurimus.

Felle, fellown (adj.) *fierce, keen, severe, dreadful.* *as.* felle. *b.* fel. *o, fr.* fel, felon. [Hickes, *gr. fr.* p. 94.]

Felny (n.) *fierceness, severity, etc.*

Fenyhè (v.) *feign.* *v.* Feyhne. VII. l. 72, it seems *delay or fail*, but I know not why.

Fenyheine (n.) *feigning, fiction.*

Fens (n.) *fence, defence.* *l.* defensio.

Fer, *ger.* *al.* (adv.) *far.* *mg.* fairra *pr.* ferra.

Ferd (adj.) *fourth.* *as.* feorþ-a. *b.* vierde.

Fere; ford: feryn. (v.) *go, etc.* *v.* Fare, *q.* id. *as.* fer-an, pret. ferde.

- Fere (n.) *associate*. *as.* fer-a.
 Fere, fery (adj.) *vigorous, in full health and strength, active*. *ger.* fertig. (*o.d.* fiar; *isl.* fær; *ger.* ferch, *vital strength*.)
 Ferly (n.) *wonder*. *isl.* fyrn. (v.) *wonder*. (adj.) *wonderful*.
 Ferly (adv.) *fairly*.
 Ferme, *fr.* (adj.) *firm*.
 Ferme, *isl. fr.* (v.) *confirm*.
 (Barell) Ferraris, VIII. l. 5697, and V. R. "cadifereos," *Sc. Chr.* V. ii. p. 332: and v. Barber, p. 306, l. 39.
 Fers (adj.) *fierce, violent*.
 Fest (n.) *festival*. *l.* fest-um. *fr.* feste.
 Fest (v.) *treat with a feast*. *fr.* festoy-er.
 Festayd (pret. *f.* irregular of the same v.)
 Festyne (v.) *bind, confirm*. *as.* fæstn-ian.
 Festnyng (n.) *confirmation of a bargain*. *as.* fæstnung.—Hand-festnyng, *marriage with the incumbrance of some canonical impediment, not yet bought off*. [*v.* Pitscottie, p. 42.] A perversion of this custom remained till near the end of the last century. [*Martin's West. Isles*, p. 114. *Pennant's Second Tour*, p. 80.]
 Fete (pl. n.) *feet*. *as.* fet.
 Fetyl (v.) *join closely, grapple in fight*. *mg.* wip-an; *l.* vitt-o; *isl.* fit-ia to tie. (*isl. sw.* Westmereland. fætil band or fetter.)
 Feutè, *o.fr.* (n.) *fidelity of a vassal to his lord*.
 Fych (v.) *fetch*. *v.* Feche.
 Fyfe (adj.) *five*. *mg.* fimf. *as.* fif. *b.* viif.
 Fyftane, *fifteen*. Fyftend, *fifteenth*.
 Fyle (v.) *defile, pollute*. *as.* a-fyl-an.
 Fine, *l.* (n.) *end*. *fr.* fin.
 Fine, *o.fr.* (v.) *make end*. *l.* fin-io.
 Fyre flaucht (n.) *flash of fire*. (*b.* vlacken to scatter fire.)
 Fyrth (n.) a word of several meanings, but our author seems to use it only for a wood, l. l. 1386. *ga.* frith, frioth. (Firth of Forth, *firth of the wood*, translated by the Islandic writers *Mirknafiord*.)
 Fysch (n.) *fish*. *mg.* od. *d.* *isl. sw.* fisk. *as.* fisc. *ger.* fisch.
 Fyveyis (adv.) *five times*.
 Flatlyngis (adv.) *flat*.
 Flaw (n.) *sudden flash of fire, or blast of wind*.
 Fle, fley (v.) *fly*. *as.* fle-an. *isl.* fly.
 Fleche (v.) *flatter*. *l.* lac-io, pallic-io. *ger.* fleh-en. *b.* flets-en.
 Flechowr (n.) *flatterer*.
 Fley (v.) *terrify, frighten*. *isl.* fæl-a.
 Fleisch, *ger.* (n.) *flesh*. *mg.* leik. *as.* flæsc.
 Fleme (v.) *banish*. *isl.* flæme. *as.* flym-an.
 Flewoure, *flavour*. Flevorand, *flavouring*.
 Flyt (n.) *move, change residence*. *isl.* flit-ia. *sw.* flytt-a.
 Flytting (n.) *furniture, etc. removed*.
 Flote, *isl. fr.* (n.) *fleet*. *ger.* flot.
 Flowrys, St. Bryd wes in hyr. V. l. 4665-6. St. Bryd flourished: so *Sc. Chr.* V. ii. p. 132, "est in floribus suis." Douglas "era llamado flor de flores." [*Pineda's Geneal. of Douglas*, p. 124.]
 Flud (n.) *flood*.
 Flur, *ger.* (n.) *floor*. *as. isl. sw.* flor.
 Fluris (v.) *flourish*.
 Foystown (n.) *profusion, plenty*. *v.* Fwsown, q. id.
 *For (conj.) *because*.
 For, *fr.* pour, before infinitive verbs is according to the rules of *mod. eng.* expletive.
 For (inseparable prep.) implies negation, excess, priority, or vitiation of the natural sense of the word to which it is prefixed.
 Forast (n.) *forest*.
 Forbysnyng (n.) *specimen, omen*. *as.* forbysnung. (bysn-ian to shew an example.)
 Fordelyd (part.) *wasted, perished*. *as.* for-dæled. *l.* perdelet-us.
 Forgå (v.) *forego, give up*. *as.* forgan.
 Forly (v.) *lie sinfully with a woman*. *as.* forlig-an. *sw.* forligg-a.
 Forlorne (part) *lost*. *as.* forloren.
 Forowt, forowtyn (pret.) 1, *without*. 2, *besides*. *sw.* forutan.
 Forowth (prep.) *before in all its meanings*. *mg.* faura. *al.* fora. *sw.* forut.
 Forray (n.) *forage, procuring of forage*. *gr.* βopa. *fr.* fourrage.
 Forray (v.) *forage, plunder*. *fr.* for-er.
 Forryowr (n.) *forager*.
 For-ryyd (pret. v.) *repented exceedingly*.
 Fors, *isl. sw.* (n.) *force, violence*.
 Forfy (adj.) *powerful*. (*fr.* vent forcé *violent wind*.)
 Forspokyn (part.) *spoken before*.
 Forsuk (pret. v.) *forsook, refused, declined*. (*sw.* forsag-a, forsak-a *renounce, deny*.)

Forterys (pl. n.) *fortresses*.

Forthynk (v.) *think not, regret*.

Forþar (adv.) *further*. *as. forþor*.

Forþi *as. (conj.) therefor*.

Forþirmare (adv.) *henceforward*.

For-wakyd (part.) *exhausted by want of sleep*.

(*mg. wak-an; o.ð. isl. vak-a, sw. wak-a; as. wac-ian, l. vigil-o, watch, want sleep.*)

Foryhet; : . (v.) *forget*. (*isl. get remember. pers. yad remembrance.*)

Foryhottyn (a part. of the same v.) *forgotten*.

Fouchtyn (part.) *fought*. *as. fohten*.

Found (v.) *go*. *as. fund-an. (fr. fond-re sur l'ennemi to rush upon the enemy.)*

Fowndyn, fundyn (part.) *found*.

Fowrme [*furme C. M.S.*] (n. v.) *form*.

Fowrtyd (adj.) *fortieth*.

Frá, *as. o.ð. (prep.) from. mg. isl. fram.*

Frayne (v.) *ask*. *mg. fraihn-an. as. frægn-an. isl. fregn-a.*

Franchys (n.) *franchise, liberty*. (*arm. fr. franc; ger. frank, free.*)

Frature (n.) VII. l. 880, seems what is called the *Frater-house* or *Fraternity*, wherein the novices (*fratres*) eat daily, and the prior and monks on particular festivals.

Frawcht (n.) *freight*. *ger. fracht*.

Frawcht (v.) *carry for freight*.

Frawnkis, Frawns, *French*.

Fre (adj.) *free, noble*. *mg. friga. as. freah. ger. frei.*

Fre (adj.) *beautiful, lovely, excellent*. *br. ffraw, prydu. arm. frau. o. sw. fri. isl. fryd. ger. frey. b. fraey. (Freya, the Gothic goddess of love.) v. Old Romance qu. Warton, V. iii. p. lxxv.*

Fre (adj.) *entire, complete*. *as. freo*.

Fre (adv.) *freely, completely*.

Fredwme (n.) *freedom*.

Frely (adj.) *beautiful, etc.*, it seems literally *beautiful-like*, as in *mod. sc. bony-like*. *v. Fre, Fwde.*

Frend (n.) *relation, friend*. *o.ð. isl. d. sw. frende; ger. freund; al. friund; b. yriend. (mg. frigonds occurs only as friend; as also as. freond, frynd.)*

Frendyt (part.) *made friends*.

Friendschepe (n.) *friendship*.

Frenswm (n.) *friendly*.

Frere, *fr. (n.) frier*.

Freth (v.) *liberate, discharge* from confinement or obligation. (*as. friþ; sw. fred, frid; b. vrede, peace, liberty.*) "all þair borous frethit." *Fæd. V. vii. p. 469, col. 2.*

Fretis (pl. n.) *omens, superstitious notions*. (*al. frist-an to interpret.*)

Frog (n.) *frock* such as carters use.

Froyte (n.) *fruit*.

Frwsch (v.) *break in pieces*. *fr. froiss-er*.

Fwde (n.) *food*. *br. bwyd, fwyd. as. fode*.

Fwde (n.) seems to have been originally the name of a high office: and it is not improbable, that Ferchar, [IV. l. 1189] Nectan, called by Fordun and Wyntown son of *Fode*, and "Brude fil *Fathe*" [*Reg. S. And.*] may have had these distinctions from offices born by their fathers. This title, like many others, was afterwards degraded to lower offices. [*v. Ihre, vo. Fogde, col. 515. Wachter, vo. Vogd. Gifford's Description of Zeland in Bib. Topog. Brit. No. xxxvii. p. 35. Hickes, gr. fr. p. 99, vo. Vassus.*] We find it also as an unofficial title of dignity given to both sexes, as appears by Q. Mald being called "frely Fwde," [VII. l. 584] and the very same words applied to Sir Tristrem in an old romance seemingly copied from Thomas Rymor; and the word also occurs in two prophecies ascribed to Rymor. If I mistake not, the words applied to a woman by the coarse poet Skelton, though apparently the same with the honourable epithet given to Q. Mald, are widely different. *mg. fads. sw. fogat, fougte, foute, fogde. ger. vogd. b. voght; governor, president, etc. (b. see-voogd admiral.)*

Fule (n.) *fool, simpleton*. *o.ð. o. sw. isl. fr. fol. br. flol.*

Fwlth (n.) *fulness*. *mod. sc. footh*.

Fwndyn (part.) *found*. *as. isl. funden*.

Fwndyt, fwndyd (part.) *founded*.

Furd (n.) *ford*. *al. furt*.

Fure, *d. (n.) furrow*. *as. furh. sw. for*.

Fure (pret. v.) *went, etc.* *v. Fare*.

Furme (n.) *form*, in *C. M.S.*

Fwsown (n.) *profusion, abundance*. *l. fusion-e. o. fr. fuison.*

Fute (n.) *foot*: also pl. *feet*, when used for measure.

G

Gá, gái, gang; gáde yhed, yheid, yhude, went: gáne, gáyne, went. (v.) *go*. *mg.* gagg-an *pr.* gangan; *pret.* iddg-a. *as.* gan, gang-an; *pret.* eode, geode. *isl.* ga, gang-a; *pret.* od. *b.* ga. *ger.* geh-en. *prec.* ge-en. *n. b.* Some make *went* the same with *mg.* wand-can, *to turn or change*; but it requires much etymological twisting to make out their identity.

Gáis (imperative v.) *go ye*.

Gab (v.) *talk idly, mock*. *as.* gabb-an. *isl.* sw. gabb-a. (*o.d.* sw. gab *mockery*.)

Gadyr (v.) *gather, assemble*. *as.* gadr-ian.

Gas, *as.* *isl.* (*pret.* v.) *gave*.

Gayn (v.) *be fit, proper*. *isl.* gegn-a. *sw.* gagn-a, gen-a.

Gayn-come (n.) *coming again, return*.

Gaynyhè, v. Spryngald. *B. Harry*, p. 342, l. 44, has "gainyie of steel." (*ir.* gaine *reed, cane*, [*Lhuyd*] *arrow* [*Bullet*] *isl.* gana *to rush*.)

Galay (n.) *galley*. *sw.* galeia. *sp.* galea.

Gamyn, gamen (n.) *sport, mirth, joy*. *as.* gaming. *isl.* sw. gaman.

Gang (v.) *go*. *v.* Gá.

Gannyr (n.) *gander*.

Gare (v.) *v.* Gere, q. id.

Garnysown (n.) *garrison*. *fr.* garnison.

Gást, *as.* *sw.* (n.) *ghost*. *ger.* geist.

Gat, *mg.* *isl.* (*pret.* v.) *got, begat*.

Gáte (n.) *way*. *mg.* gatwo. *isl.* gat-a. *o.b.* gatte.—gang your gáte, *begone*.

Gawd (n.) *trick*. (*o, fr.* gaud-ir, *make game of*.)

Gáwel (n.) *gable, end of any thing*. *isl.* gafi, *end of a house, ship, chest, valley*.

Geawnd, geawnt (n.) *giant*. *fr.* geant.

Geys (pl. n.) *geese*. *as.* ges.

Gendyr (v.) *generate*. *fr.* en-gendr-er.

Gentil, *fr.* *it.* *sp.* (adj.) *of honourable birth*.

Gentil (n.) *person of honourable birth*.

Gentrys (n.) *noble birth and conduct*. *o, fr.* gentieresse.

Gere, *not pr.* jere (n.) *armour, military accoutrements*. *as.* gar; *pers.* gerra; *ger.* ger; *weapon*. *isl.* geir *spear*. *Ch.* uses this word in many more senses, and in *Sc.*

it has been after Wyntown's time of such extensive use, as to mean *furniture, utensils, tools, property* in general, almost every thing. I do not see that other nations have given it such unlimited acceptation.

Ger; gart: . *now pr.* gar (v.) *compell, make or cause*. *isl.* gior, gære. *o, sw.* gær-a, gar-a. This v. like *make, bid, etc.*, in *eng.* is almost always followed by an infinitive v. without the intervention of *to*.

Ges (v.) *guess*. *sw.* giss-a. *ger.* *b.* giss-en.

Geanyng (n.) *hospitable entertainment*. *isl.* gistning.

Gest, more frequently used in the pl. Gestis, literally *acts or deeds performed*. *l.* gesta, res gestæ: in its more usual acceptation a *narrative of such acts*.

Gest (n.) *joist, beam*.

Get (n.) *generation, birth, offspring*.

*Get; gat: gottyn. *beget*. *isl.* get; gat:

Gettis (imperative v.) *get ye*.

Geve; : gevyn. (v.) *give*. *v.* Gyf.

Gyand (n.) *giant*. *v.* Geawnd.

Gyf; gave:—(v.) *give*. *mg.* gib-an. *pret.* gaf, gef. *o.d.* gief-a. *as.* gif; gaf: *isl.* gef; gaf: gefin. *b.* gev-en.

Gyf, gyve (conj.) *if*. *mg.* gabai. *as.* gif.

Gyle (n.) *guile*. *o, fr.* gille. *pers.* gila.

Gylt, *as.* (n.) which, after the corr. sound of *g* came in, required *u* to preserve the sound, and so is now *guilt*.

Gyne (n.) *engine*. *fr.* engin. *l.* ingenium.

Gynnyng (n.) *beginning*. (*as.* ginn-an; *o, ger.* *o, b.* ginn-en, *to begin*.)

Gyrs (n.) *grass*. *as.* gærs, græs. *b.* gera.

Gyrth (n.) *sanctuary*. (*mg.* gawairþi. *as.* griþ. *isl.* sw. grid, *peace, safety*.)

Gyrthyn (pl. n.) *girths of saddles*.

Gyve (conj.) *if*. *v.* Gyf.

Gladsum (adj.) *gladdening*.

Gle, glewe (n.) *glee, music, mirth, game, sport*. *as.* gleo, glie, glig.

Gled (n.) *kite*. *as.* glyda; *d.* glede; *sw.* glada, all expl. in *l.* milvus. But see *Deuter.* xiv. 13 in *St. Jerom's* and the *eng.* translation, and also *Pennant's Zoology*, article *Kite*.

Glowerne, *Glocester*, i.e. *Claudius' ern*, as *Whit-ern*. *Sim. Dun* [col. 187, l. 23] has

Glaworna, *f.* by mistake of writing or printing *o* for *e*.
 Gluw (n.) *glove*.
 Godlike (adj.) *godly, pious*; not resembling God, as Homer's heroes.
 Governale (n.) *government*. *fr.* gouvernail.
 Garf, *sw. b. (n.) grave*. *as.* græf. *isl.* grauf. (*mg.* grab-an to dig.)
 Gráne (g.) *groan*. *as.* gran-ian. *b.* gran-en.
 Gre (n.) *degree, gradation, graduation, rank, step*.—In nákyn gre, *by no means*.
 Gre (v.) *graduate, promote*.
 Gredy (n.) *greedy*. *as.* gredig. *b.* gretigh. (*mg.* gredags hungry.)
 Greis, IX. l. 847. *f. er.* for Grevis, *greaves, armour for the legs*. *fr.* greves: but *v. B. Harry*, p. 230, l. 91.
 Grene, *as.* (adj.) *green*. *isl. sw. b.* groen.
 Gret; grat; gruttyn. *mg.* *isl.* greit-an. *as.* græt-an. *o.d. sw.* grat-a. *prec.* crid-en.
 Gret, gryt (adj.) *great*.—Intyl gret thyng, *greatly*.
 Grettumly (adv.) *greatly*.
 Grew (adj.) *Greek*. *o.fr.* griu.
 Grewhund (n.) *greyhound*.
 Greve (v.) *grieve, aggrieve*. *o.fr.* grev-er.
 Grewis (pl. n.) *grievances*.
 Gryt (adj.) *great*.
 Gruch (v.) *grudge*. *o.fr.* grouchier.
 Grund, *mg. as. isl. sw. ger. (n.) ground*.
 Grwndyt (part.) *completely instructed*.
 Gud (adj.) 1, *good*. 2, when applied to a man, *brave*. Now in *Sc. religious*, as on the exchange of London, *rich*; in short, excellent in whatever kind of merit is most in esteem.
 Gud, gudys (n.) *stock of a farm, goods*: it is most frequently used in the singular.
 Gud-dame (n.) *grandmother*.
 Gudlyk (adj.) *good, gracious*.
 Gud-syr (n.) *grandfather*.
 Gwn, *br. (n.) gown*. *ga.* gun.
 Gus (n.) *goose*. *as.* gos.

H

N.B. Some words having H as a redundant prefix are to be found under their second letter.

Habowndand (adj.) *abundant*. (*mg.* hab-an to have.) (For bund a suffix signifying *great plenty*, *v. Aul. Gell. L. xi. c. 15.*)

Habowndans (n.) *abundance*.
 Hafe, haif (v.) *have*. (*mg. as.* hab-an. *o.d. isl.* haf-a. *v.* Have.)
 Haylys, hayls (v.) *hail, address*. *sw.* hels-a. (Halse, *embrace*, is a different word.)
 Hald; held: haldyn. (v.) *hold*. *mg. as.* hald-an. *o.d. isl.* halld-a.
 Hále (n.) *whole, total*.
 Hále (adj.) *whole, all*. *o.gr.* ἐλ-ις. *isl.* heill. *sw.* hel. *b.* heel. (adv.) *wholly*.
 Hále (adj.) *sound, in good health*. *mg.* hail-s. *pr.* hels. *as.* hol, which remains in its abstract *health*.
 Halesum, haylsum (adj.) *wholesome*.
 *Half, *as. isl. sw. al. (n.) side, part equal or unequal*. *mg. ger.* halb.—Of his fadyr half, *by his father's side*.
 Hály, hálly, hálily, *wholly, entirely*.
 Haly (adj.) *holy*. *as.* halig, halga.
 Halow (n.) *sacred person, saint*. *pers.* owlia *the saints, the holy*. (Hallow-fair is held on the day of all saints.)
 Hals, *mg. as. al. ger. b. isl. sw. d. (n.) neck, throat*.
 Haltane (adj.) *haughty*. *v.* Hawtane, q. id.
 Háme (n.) *home*. *as.* ham. *o.d. al. ger. isl.* heim. *sw.* hem.
 Háme, hámewart (adv.) *home, homeward*.
 Hányly (adj.) *familiar, friendly, as at home*.
 Hanlyd (pret. v.) *handled*.
 Hap, *o.d. isl. (n.) fortune, luck*.
 Happyn; hapnyd: . (v.) *happen*.
 Har, VIII. l. 5500, *f. er.* for *hard* or *far*.
 Harald (n.) *herald*. *it.* arald-o.
 Hard (pret. v.) *heard*. *v.* Here.
 Hardyment (n.) *courage*. *o.fr.* hardemment.
 Hare (n.) *hair*. *o.d. isl. sw. al.* har. *as.* hær.
 Hare (adj.) *rugged, shaggy*. *l.* hirsutus.
 Haryage (n.) VIII. l. 3049, a collective word applied to horses, as we say a flock of sheep, a pack of dogs. *o.fr.* haraz. [*Æmina qu. Hickes, g. as. p. 154.*]
 Harle (v.) *trail, drag along the ground*.
 Harn (n.) *brain*. *al. ger. b.* hirn, hern. *sw. d.* hiærne. (*mg.* quairn; *gr.* κραιον; *isl.* huarn, *skull*. *as.* hernis *sense*.)
 Harnast (part.) *harnessed*.
 Harsk *sw.* (adj.) *harsh*. *isl.* hersk-ar.
 Hart (n.) *heart*. *mg.* hairt-o. *gr.* καρδ-ια.
 Hart, VIII. l. 4422. *o.fr.* hart, *string*: but

- Q. if that has any connection with Hemmynys, q. v.
- Hat, *as.* (adj.) *hol.* *isl.* heit-r. *sw.* het.
- Hat, hycht (seems an irregular pret. v.) *was named.* Hatyne (part.) *named.* (*mg.* halt-an. *as.* hat-an. *isl.* heit-a. *al.* heitz-on to call or name.)
- Hawlkyng for hawlkyng (n.) *hawking, catching birds by hawks.*
- Hawtane, haltane (adj.) *haughty.* *fr.* hautain. (*mg.* hauh-s; *o.d.* hau, *lofty.*)
- Hawtane (adv.) *haughtily.*
- *Have. N.B. This verb, besides its common mod. acceptations, means, 1, *carry, conduct, lead*, wherein it seems equivalent to *mg.* haf-*can*; also *go*, the reciprocal pronoun being understood. 2, *behave.* 3, *haward excusyd, excusing.* (*Have me excused* was common not very long ago.)
- Havis, hes, (v.) *has, have.*
- Havys (imperative v.) *have ye.*
- Hawying (n.) *behaviour.* (*isl.* hæverska *politeness, modesty*; so called from Hebe, Jupiter's waiting maid, as Gudmund says.)
- Hawyn (n.) *haven.*
- He, hey (adj.) *high.* *as.* heh.
- Hecht, heycht (v.) v. Hycht.
- Hed (n. contr. of hevyd) *head.*
- Hey (v.) *exalt, set on high.* *as.* he-an.
- Hey, interjection of encouragement.
- Heycht (n.) *promise, boast, vaunt, threat.*
- Heyr (adv.) *here.*
- Hel, *sw.* (n.) *health.* *as.* hæl. *b.* heyl.
- Heland (adj.) *highland.*
- Hele (v.) *heal, cure.* *mg.* hail-*can.* *pr.* hel-*can.* *as.* hæl-an. *sw.* hel-a.
- Hele (v.) *conceal.* *as.* hel-an. *isl.* hyl-ia. *al.* *b.* hel-en. *br.* celu. *ga.* ceil-am. *l.* cel-o. v. V.R. of VIII. xxvii, where I have to request the reader's pardon for having in this instance preferred a reading, which on due consideration appears inferior to that in the *Cotton manuscript.*
- Hely (adv.) *highly.*
- Hemmynys (n.) VIII. l. 4422 *as.* hemming, according to *Lye*, in *Junii Etymol. vo. Brogue*, is the same with a highland Brog, which is a sort of shoe, or half boot, made of undressed skins, perhaps of harts or deer. See also *Junii Gloss. Goth. vo. hairto.*
- Hendyr (v.) *hinder.*
- Hepe (v.) *heap.*
- Herbry (n.) *lodging, station.* *ger. b.* *sw.* *fr.* herberge. (*as.* here-berga *military station.*)
- Herbry (v.) *give lodging to.* *al.* herberg-an.
- Herd, *b.* (adj.) *hard.* *as.* heard.
- Here; herd, hard: . (v.) *hear.* *as.* hier-an. *o.d.* heir-a.
- Heretabil (adj.) *hereditary.*
- Hery (v.) *plunder, waste.* *as.* herg-ian. *isl.* heri-a.
- Herschyp (n.) *plunder, desolation.* *as.* her-geap. *cornish.* herv. [*Lhuyd.*]
- Hervist (n.) *harvest.* *as.* herfeste. *al.* herbist. *ger.* herbst. *b.* herfst.
- Hes (v.) *has, have.* v. Have.
- Hete, *as.* (n.) *heat.* (*mg.* heit-o *fever.*)
- Hethynes (n.) 1, *heathenism.* 2, *land of heathens.*
- Hethyng (n.) *scornful speech, sneering derision.* *o.d.* hap. *isl.* hædne.
- Hewch, hwe (n.) *precipice.*
- Hewe (n.) *hue, appearance.* *as.* hiewe.
- Hewy (adj.) 1, *heavy.* 2, *grieved.* *as.* hefig. *al.* *b.* hevig.—hewy chere, VIII. l. 2920, *troubled countenance.*
- Hevyd (n.) *head.* *mg.* hæubip. *as.* heafod. *isl.* haufud. *sw.* hæfd. *prec.* hoef. *l.* caput.
- Hevyd (v.) *behead.*
- Hewyn (n.) *heaven.* *mg.* *o.d.* *isl.* himin. *as.* heofon.
- Hy (n.) *haste.* (*as.* hige *diligence.*)
- Hy (v.) *make haste, go quickly.* *as.* hig-an.
- Hycht; heycht, hecht: . (v.) *promise, assert, threaten.* *mg.* ga-halt-an. *as.* hat-an. *o.d.* *isl.* heita. *sw.* hœt-a.
- Hycht (v.) *was called.* v. Hat.
- Hycht (n.) 1, *high ground.* 2, *high rank.*
- Hydlys, *hiding place, concealment.* v. Rud.
- Hyne (adv.) *hence.* *as.* heonon. *sw.* hæn. *ger.* hin.
- Hyr (pron.) *her.* *as.* hire.
- Hyrde, *as.* *d.* *isl.* (n.) *keeper of living creatures.* *mg.* hairdeis. *o.sw.* hirding. (*as.* hyrd-an; *isl.* *sw.* hird-a, *to keep, take care of.*)
- Hyrde (n.) *a number of cattle collected together.* *mg.* haird-a. *as.* hird. *isl.* *sw.* hiord.
- Hysalle, VIII. l. 1765.
- Hystorïale (adj.) *historical.*

Ho (n.) *stop*. v. Hwne.

Holme *isl. d. sw. ger.* (n.) 1, *small island in the sea or the river*. 2, *low ground liable to be overflowed by a river*.

*Honest (adj.) *honourable, becoming*: and so in *Ch.* l. honest-us. (*mod. sc.* honest-like, *decent, respectable*; and thief-like, *ugly, unseemly*.)

Honestè (n.) *honour, respectability*.

Honorabil, *honourable*. l. honorabil-is.

Hope (n.) *small bay*. *isl.* hop *large pond or small sea*.

Hostay (v.) *besiege*. o, fr. hostoy-er. [*Skin-ner*.]

Hove, huve (v.) *hover, halt*.

Howyn (part.) *baptized*. This is one of the few words, for the meaning of which I am obliged to depend entirely upon the context. An etymologist would be at no loss to derive it from some of the following: *as.* heofon *heaven*, heofen *elevated*, hufan-hette *mitre*.

Hwe, hewch (n.) *precipice*.

Hugsum (adj.) *horrible*. v. Wgsum, q. id.

Huk (n.) 1, *hook*. 2, *barb of an arrow*.

Humyle (adj.) *humble*. l. humil-is.

Hund, o, d. *isl. d. sw. as. al. ger.* (n.) *hound, dog*. *mg.* hund-os. *gr.* κυων, κυος.

Hundyr, hundreth (adj.) *hundred*. *mg. as.* hund. *ger.* hundert.

Hwne (n.) *delay, stop*. (*br.* hun *sleep*.)

Hurde (n.) VII. l. 2587, seems *hoard, preserved heap*.

Husband (n.) *farmer, husbandman*.

Huve, hove (v.) *hover, halt*.

I or Y vowel.

Ild (pret. v.) VIII. l. 2181. Q. if not *er.* for Nild *would not*? (*as.* yld-an; *sw.* ild-a *to delay*. *as.* nill-an *to be unwilling*.)

Ile (n.) *isle, island*. *as.* igland. b. eyle.

Ile (n.) *aisle of a church*. fr. alle.

Ilk (adj.) *same*. *as.* ylc.

Ilk, ilka, ilkè (adj.) *every, each*. *as.* elc.

Ilkàne, *each one*.

In (prep.) is frequently used where in *mod. eng.* we use *into*. v. In-tyl.

In, innys (n.) *house, lodging*. Both are used as singulars, as we say *lodging* and *lodgings*. *as.* inne. *isl.* inni. (*mg.* inna-kundai *domestics*.)

Ynche pr. insh (n.) *island*. ga. innis pr. innish.

Inchegall, *the isles of foreigners*, so called by the Highlanders, because they were long subject to the Norwegians, who spoke a language widely different from theirs. ga. innis *island*, gäll *foreigner*.

Inconvenient (n.) *inconvenience*.

Inew (n.) *enow, sufficient number*.

Infurmyd VII. l. 2254. f. for Informyd.

Infortune, fr. (n.) *misfortune*.

Ingyne (n.) *natural quality, genius*. l. inge-nium.

Ingland (n.) *England*.

Inglis (adj.) *English*.

Injwn (v.) *enjoin*. l. injung-o.

Inkyrly (adv.) *in the heart, sincerely*.

Innymy (n.) *enemy*. l. inimio-us.

Ynoch (n.) *enough*.

Insyngnys (pl. n.) *ensigns of distinction*. l. insignia.

In-tyl (prep.) *in, into*. In *mod. language* these are different words clearly discriminated: but in Wyntown's time *in, in-to, intyl* were used promiscuously for *mod. in* and *in-to*.—In-to-deyde, *indeed*.

Inwch (adv.) *enough*.

Inutyle (adj.) *useless*. l. inutil-is.

Inwy (n.) *envy*. l. invidia.

Inwyus (adj.) *envious*.

Inwart, VIII. l. 5867, *interior part*.

Irsche (adj.) *Irish*.

Yryschry (n.) *people of Ireland*.

Irows (adj.) *angry*.

Ische (v.) *issue, sally*. o, fr. iss-ir.

Ythand (adj.) *diligent, unremitting*. *isl. sw.* idin. *mod. sc.* idint, eidint.

Iwyl (adj.) *evil*. *as.* yfel. (adv.) *ill*.

J

Jape (v.) *mock, make game of, trick*. *arm.* goap-at. o, d. *isl.* geip-a.

Joys, jos (v.) *enjoy*.

Joly (adj.) *handsome*. fr. joli.

Jonyng (n.) *junction*.

Jowale (n.) *jewel, any thing particularly precious*.

Journè (n.) 1, *day's work*. 2, *day of battle*. 3, *battle fought on an appointed day*. fr. journée.

Judam, I. 1. 20, *the tribe of Judah*. The practice of intermixing Latin words in their proper cases with their own language was common with the Anglo-Saxon writers. *v. Hickes, g. as. p. 12.*

Juge, *fr.* (n. and v.) *judge*.

Juperty, juderdy, jupardy (n.) *danger, perilous situation, chance, conflict*.

Justyre, justry (n.) *court of justice*.

K

Kane (aux. v.) *can*.

Karyd (part.) *carried*.

Karl v. Carl, q. id.

Karp, carp (v.) *speak, talk*.

Kell (v.) *kill*. *v. Quell, q. id.*

Ken, cwn; kennyd, kend, couth: (v.) 1, *know, perceive, have skill, acquire knowledge of*. 2, *make known, instruct, point out*. 3, *be able* (so in *fr.* *sçavoir know, be able*. *as.* *cræft, art, strength*.) *mg.* kann; kannid-a, kunþ-a: kunþ-s. *infinitive* kunn-an. *ogr.* *κονν-ειν*. *isl.* kan, kenne; kunne, kende: kend-ur. *as.* cenn-an, cunn-an. *al. ger. b.* kenn-en. *sw.* kænna, kunn-a. *br.* gwnn. (also *isl.* kinne; kynntte: *make known*. *ir.* *con sense, meaning*.)

Kene (adj.) *keen, bold*. *as.* cene. *sw.* kyn.

Kep (v.) *meet, receive what is approaching*. *as.* cep-an. *b.* kipp-en.

Kepe (v.) *keep*. *as.* cep-an. *Kepar, keeper*.

Kepe (n.) *care, attention*.—tāne, kepe, *paid attention*. (*as.* cep-an, *to care, advert*.)

Kest;: kestyn. (v.) 1, *cast*. 2, *contrive, turn in the mind*. *isl. sw.* kæst-a. *v.* Castyne.

Ky, o.b. (pl. n.) *cows*. *as.* cy. (*isl.* kyr *cow*).

Kybill, etc. IX. 1. 3234. *v. V.R.*

Kyldè. The Kyldès were a kind of clergy, whose rules, and even designation, have furnished matter for much dispute: with respect to the latter, in ancient charters we find it latinized *Keledei*. Q. if not *ga. gil devoted to, and Dia God?*

Kyn, o.d. *isl.* o.sw. (n.) 1, *kind*. 2, *kindred*. *mg. pers.* kun. *gr.* γένος. *l.* genus. *as.* cyn. *al. ger. b.* kunn.—allkyn, *all kinds of*; nākyn, *no kind of*; quhat-kyn (*mod. sc. contr.* quhattin) *what kind of*; onykyn, *any kind of*, etc. These compounds exclude of from preceding the following noun.

Kynbwt (n.) *pecuniary compensation for the slaughter of a kinsman*.

Kynd (n.) *nature, kindred, progeny, hereditary or natural succession*. The word is radically the same with Kyn.

Kynd, kyndly (adj.) *natural*.

Kynryk, i.e. Kyngis ryk, as in *mod. eng.* bishop-rik (n.) 1, *king's power or dominion*. 2, *country subject to a king*. 3, *reign, or duration of a king's government*. (*as.* *cine royal, kingly, rice power, dominion*.)

Kyrk, d. (n.) *as.* cyrc, normannized to chyrch and now further corr. to church.

Kyrnel (n.) *opening in the battlements of a castle for shooting through*. o, *fr.* carnél.

Kyrnel (v.) *fortify with kyrnels*. *fr.* creneller.

Kyrtil, *isl.* (n.) *under garment, tunic*. *as.* cyrtel. *sw. d.* kiortel.

Kyth (n.) *the circle of one's acquaintance*. (*as.* *cybe acquaintance, knowledge*.)

Kyth (v.) 1, *appear*. 2, *make appear*. *as.* cyp-an.

Klek (n.) *hook*.

Knak (v.) *mock, taunt*. *isl.* snægg-ia. *ger.* schnak-en.

Knawe; knew: knawyn. (v.) *know*. *as.* cnaw-an *pret.* cneowe.—made hym knawyne, *made known his claim*.

Knawlage (n.) *knowledge*.

Knáwe (n.) 1, *boy*. 2, *male servant*. 3, *man in the lower ranks of life*. *as.* cnafe, cnapa. *isl.* knapa. *sw.* knape. *ger.* knab.

Kne (n.) *knee*. *isl. sw.* knæ.

Knele (v.) *kneel*.

Knychthade, knychthed (n.) *knighthood*.

Knyf, o.d. b. (n.) *knife, dagger*. *as.* cnif. *sw.* knif. *isl.* knif-r.

Kobbyd (adj.) *peevish, waspish*. *mod. sc.* kappit. *v.* Attyrcop.

Kobil (n.) *boat for fishing in rivers*.

L

Láfe, *as.* (n.) *loaf*. *mg.* hlaif-s *pr.* hlefs. o.d. hlaif. o, *fris.* læf. *isl. sw.* lef.

Lay, o, *fr.* (n.) *song, poem*. *isl.* liod, lag. *as.* leop, ley. *ger. b.* lied.

Layche (adj.) *low*. *v.* Law.

Layke (v.) *sport, make game, recreate*. *mg.* laik-an. o.d. *isl.* leyk-a. *ger.* laich-en.

- Layne VIII. l. 3479, v. *Sc. Chr. V. ii. p. 305.*
 Laynere (n.) *strap, thong.* fr. laniere.
 Layre (n.) *burying-place.* ger. lager. sw. læger. as. leger-stow.
 Laysere, laysare (n.) *leisure, opportunity, freedom from interruption.*
 Lak (v.) *depreciate, vilify.* mg. bi-laik-an. isl. hlak-a. sw. lack-a.
 •Lame (n.) *lamb.* mg. as. al. lamb. d. b. lam.
 *Lame (n.) *lameness, hurt.* isl. lam.
 *Land, VII. l. 50, *clear level place in a wood.* "latam planiciem." *Ailred, col. 367.*
 Lang, mg. as. isl. sw. al. ger. b. (adj.) long.
 Lang, as. (adv.) long time.
 Lang (v.) *belong to.* ger. lang-en.
 Langoure, fr. (n.) *languishing.* l. languor.
 Langsum, as. (adj.) *tedious.* ger. langsam.
 Lap (pret. v.) *leaped.*
 Larde. This word in Wyntown's time appears to have been equivalent to *Lord*, and is sometimes used to express the feudal superiority of an Over-lord. v. VIII. iii. l. 288, 294, 298. G. D. p. 443, l. 52 applies it to Jupiter, where there is no corresponding word in Virgil. In the early ages of Rome it seems to have been a part of the names of some of the Consuls. [v. *Fast. Rom. cons. a. u. c. 247, 252, 255, 263, 305, etc. Geb. V. viii. p. 295.*] By the introduction of patent dignities it has now fallen to *landed gentlemen under the degree of knights*, except when used to express a proprietor of land, as such. as. hlaford. isl. lavard-r. sw. laward. [v. *Ihre vo. Lad.*]
 Lare, as. (n.) *learning, education.* v. Lere.
 *Large, fr. (adj.) *liberal in giving.*
 Larges (n.) 1, *largeness in extent.* 2, *liberality in giving.* fr. largesse.
 Lat, v. Let, q. id.
 Lâthe (adj.) *loth, reluctant.*
 Lâthe (v.) *abhor.* as. læþ-ian.
 Lâthely (adj.) *loathsome.* as. læþlice.
 Law, lauch, layche (adj.) *low.* isl. lag-r. sw. lag. d. lau. b. laech. Ch. law.
 Lauch (n.) *law.* as. lah, laga. o.d. lag-ur. isl. sw. lag. ger. lege. l. lege. v. Le.
 Lawd, lawyd, lawit (adj.) *lay, not of the clergy.* gr. laux-os. as. læwed.
 Lawtê (n.) *lawfulness, obedience to the law.* o.fr. leauté.
 Lave (n.) *rest, remainder after a division.* mg. laib-os. as. lafe. al. leibba. isl. leif.
 Lavyrd (n.) *lord.* Cumberland lword. v. Larde.
 Le (n.) *law.* l. leg-e. o.fr. ley.
 Le (n.) *tranquillity, shelter.* isl. hle. sw. d. læ, ly.
 Le (v.) *lie, tell untruth.* as. leos-ian.
 Leare (n.) *lyar.* as. leogere. b. liegher.
 Leche (v.) *cure.* mg. leikin-on. as. lacn-ian. sw. læk-a.
 Led; : (v.) *lead, conduct, manage, govern.* as. led-an. isl. leid-a. sw. led-a. d. led-er.
 Ledare, sw. (n.) *leader, commander.*
 Leddyr (n.) *ladder.*
 Lede (n.) *lead [metal]* as. læd.
 Leful, lesum (adj.) *lawful.* v. Le.
 Lege (n.) *subject bound in allegiance.* v. *Spelman vo. Ligii; Skene vo. Ligantia.*
 Leyf (n.) *leaf.* as. læf.
 Leif, lefe, leave. v. Leve, q. id.
 Leis (v.) *lose.* mg. lius-an. as. lys-an. sw. lis-a. b. lies-en.
 Leisch (n.) *leash for holding dogs.* o.fr. lese. (ger. lasche thong of leather.)
 Leit (pret. v.) v. Let.
 Lele (adj.) *lawful, just, loyal.* o.fr. leal.
 Leme (v.) *shine.* as. leom-a. isl. lioma.
 Lemman (n.) *lover, sweetheart male or female.* (mg. liub-a; as. leof; isl. liuf-r; sw. liuf; b. lief, *beloved*: man, originally in most, if not all, of the gothic languages applied to both sexes.)
 Leneage (n.) *lineage.*
 Lenth, leynth (n.) *length.*
 Lenth (v.) *lengthen, protract.*
 Lentyre, lentryne (n.) *lent.* as. lengten.
 Lepyr (n.) *leprosy.* gr. l. lepr-a.
 Lere (v.) 1, *teach.* 2, *learn.* as. lær-an. al. ler-an. ger. ler-an. b. leer-en. sw. lær-a.
 Lerit (part.) *learned, the only surviving remain of the primary sense of Learn.*
 Les (pl. of Le) *lies.*—(adj.) *less.*
 Lesyng (n.) *lying, falsehood.* as. leasunge. isl. leysung.
 Lest (v.) *last, endure.* as. læst-an.
 Let, a verb of difficult explanation, as Wachter says of its German synonym Lassen.
 Let; leit, let: let, lettyn. *permit, allow.* mg. let-an. as. læt-an. b. læt-en.—Let it

- be, *let it alone*. *Let* is followed by an infinitive verb without the intervention of *to*, and sometimes comes near to the nature of an aux. verb.
- Let, retard, delay, prevent, obstruct.* *mg.* lat-*gan.* *as.* lat-an, lett-an. *isl.* let-ia. *sw.* læt-ia. *b.* lett-en. It is followed by an infinitive with *to*, or by a noun.
- Let; : . profess, give out, make appear.* *as.* let-an. *isl.* *sw.* lat-a. *b.* læt-en. This is generally followed by a subjunctive verb preceded by *that*.
- Let, followed by a reciprocal pron. shew himself (appear to be).*
- Let; : . regard, esteem, look upon.* *as.* læt-an. *isl.* *sw.* lit-a. This is followed by a noun with *of* before it.
- Let; : . expect, suppose.* *as.* læt-an. This takes the subjunctive verb with *that*.
- Let; : . cause, command.* *isl.* lat-a. *o.d.* v. *Hickes, V. iii. p. 8.* This is followed by the subjunctive with *that*, or the infinitive without *to*, so is in all respects equivalent to *Ger.*
- Let has several other meanings, which do not occur in Wyntown.*
- Let (n.) obstruction, hindrance, delay.*
- Leth (n.) hatred, disgust.* *as.* læþþe. *isl.* leid-r. *sw.* led. *ger.* leid. *b.* leed.
- Lethir (n.) leather (skin dressed)* *mg.* hleþr.
- Lewar, lewyr (adv.) rather, preferably.* *as.* leofre. *b.* liever.
- Leve (n.) leave, permission, farewell.*
- Leve (v.) give leave.* *isl.* leife.
- Leve (v.) leave, quit, leave off, omit, neglect.* *as.* læf-an. *isl.* leif-a.
- Leve; left, levyd : . (v.) remain, be left.* *mg.* lifnan. *as.* lif-an. *sw.* lefna.
- Leve (v.) live.* *al.* *ger.* leben. *b.* lev-en.—*Leve* is the usual spelling in the acts of King James I.
- Levelful (adj.) friendly.* *mg.* liuba. *isl.* *sw.* liuf. *as.* leof. *al.* *b.* lief dear, beloved.
- Lewyr (adv.) rather.* v. *Lewar*, q. *id.*
- Libell (n.) small book.* *l.* libell-na.
- Lychery, lechery.* *Lycherus, lecherous.*
- Lychtare, lighter, delivered of a child.*
- Lychtlines (n.) undervaluing, slighting.*
- Lig; lay : lyin. (v.) lie (rest).* *mg.* lig-an. *pret.* lag. *as.* lig-an. *isl.* lig. *pret.* la. *sw.* ligg-a.
- Lyis (pl. n.) lice.* *as.* *isl.* lys pl. of lus.
- Lyk. (impersonal v.) lyk til us, be agreeable to us.* *mg.* leik-an. *as.* lyc-ian. *isl.* *sw.* lik-a.—*Lykand, pleasing, agreeable.* *Lykyn, lykyng, pleasure, that which gives pleasure or satisfaction.*
- Lyk (adj.) like, apparent, inclined, tending, corresponding, suitable.*
- This word joined in composition to others denotes resemblance; and the termination *lis* is the same in Latin, as judiciously remarked by *Ihre*, vo. *Lyk*.
- Lykyn (v.) VIII. l. 1751, seems make a likely or probable calculation.*
- Lil for lal, seems cant language, as tit for tat, retaliation.*
- Lim, isl. as. (n.) limb.* *sw. d.* lem.
- Lynage (n.) lineage.*
- Lyng, in a. "in a full carriere, straight forward."* v. *Rud.*
- Lyppyn (v.) expect, trust to.*
- Lyppuys (imperative v.) expect ye.*
- Liqwre (n.) liquor, fr. liqueur.*
- Lystly (adv.) willingly.* *as.* lustlice.
- Lyte (n.) elect. contr. of Elyte, q. v.—Lists of persons chosen for an office under the controul of a superior power were in Sc. called Lytts in 1583 [Maitland's Hist. of Edinr. p. 228.], and now Lects.*
- Ltil, o.d. isl. (adj.) little.* *mg.* leitil-a. *as.* lityl.
- Lyth (n.) joint.* *mg.* lip-a. *o.d. isl.* al. lid. *as.* lip. *sw. d.* led.
- Lythyrnes (n.) sloth. (ga. luddirtha; as. lyþre; isl. latur, sluggish, good for nothing.)*
- Loft, isl. sw. (n.) upper room, bedchamber.*
- Loge, fr. (v.) lodge, order a station for.*
- Low (n.) flame.* *isl.* log. *d.* lua. *al.* lauga.
- Low, loch, lowch, lowcht (n.) 1, lake. 2, arm of the sea on the north and west coast, and in Ireland.* *ga.* ir. loch. *br.* llwoh. *gr.* λακκ-ος. *l.* lao-na. *as.* luh, laca. *sw.* log.
- Lowndrer (n.) lazy wretch.* *b.* lunderer.
- Lowryd (adj.) surly, ungracious.*
- Lourdnes (n.) surly temper.*
- Lows (adj.) loose, free.* *mg.* *isl.* laus. *b.* loa.
- Lows (v.) loose, release.* *mg.* laus-*gan.* *isl.* *sw.* loa-a. *al.* los-en. *b.* loss-en.
- Lowte (v.) stoop, condescend.* *as.* hlut-an. *o.d. isl.* *sw.* lut-a.
- Lowe (n.) praise, mention with applause.*

(the sense being exactly the same with *l.* laudo.) *as.* lof-ian. *isl.* lof-a. *sw.* lofw-a. *b.* lov-en. (*as. isl. b. sw.* lof praise.) This word is always duly distinguished from Luve.

Lovyn, lovyng (n.) praise. *as. isl. sw. b.* lof. *d.* lov.

Lw (interjection) lo. *o. eng.* loo.

Luf, love. *v.* Luve, *q.* id.

Luge (v.) lodge. *v.* Loge, *q.* id.

Luk (v.) look, see. *as.* loc-an. *o. ger.* lug-en.

Lwmpe VIII. l. 3547, heap, mass. "aggerem." *Sc. Chr. V. ii. p.* 306.

Lundyn, now London; but spelled with *u* by Ammianus Marcellinus, by almost all the early English writers, and on most of the Saxon coins, with which the modern pronunciation also agrees. The superior celebrity of Tacitus, who wrote *Londinium*, has superseded the genuine name, and every body now writes *London*.

Lurdane (n.) stupid fellow, blockhead. *o. fr.* lourdein. *fr.* lourdaut.

Luve (v.) love. *as.* luf-ian. *al.* liub-en. (*mg.* liub-a beloved.)

Luve (n.) 1, love. 2, person beloved.

Lusty (adj.) delightful. *sw. ger.* lustig.

M

Má, may (adj.) more. *as.* ma.

Ma, *sw.* (aux. v.) may. *isl.* maa.

Má, máy, mak; mád, máid, makyd: ' (v.) make, build, compose poetry.—má þame to sla, set themselves, do their endeavour, to slay. *Westmerland mae.*

Madyn (n.) maiden.

Magrave (prep.) *maugre*, in spite of.

*May (n.) maid, virgin. The word is preserved in *Bonny May*, the name of a play among little girls: it is also an usual name of women, as it was anciently in Italy and elsewhere, the mother and sister of Virgil, and the mother of Mercury having been so named. *mg.* mawi, magab. *isl.* may, mey. *o. sw.* mol. *sw. d.* moe. *b.* maeghd also meydsen and meysen.—Q. if this latter is the word *Miss*, of late prefixed to the names of young ladies?

Maykles (adj.) now corr. to *matchless*. (*as.* mac-a. *isl. sw.* make associate, equal.)

Mayne (n.) strength, power. *as.* mægen. *al.* magen. *isl. sw.* megn, mægn.

Maytene, mantene (n.) maintain. *fr.* main-ten-ir.

Maystere (n.) 1, master, principal. 2, husband, and so used now by the lower class of women in England. *as.* mæster. *isl.* meistar-i.—Mayster-man, VII. l. 1387, seems equivalent to *Lord*.

Maystry (n.) mastery, victory.

Maytynis (n.) morning prayers. *fr.* matines.

Mak, ga. *ir.* (n.) son of. *mg.* mag-us. *as.* mæg, maga. *isl.* mag-r. *ger.* mag.

Malancholy (n.) melancholy, resentment.

Male, *as.* (n.) rent, tribute. *isl. ger.* mal. *fr.* mailly.

Maltalent, *o. fr.* (n.) ill will, spite.

*Man, *ger. b. isl. sw.* (n.) vassal.

Manauce (n.) menace.

Mandement, *fr.* (n.) mandate, order.

Máne (n.) moan, lamentation. *v.* Mene.

Maner (n.) manner, kind.—maner plás, VI. l. 1184. "eremitorium." *Mart. p.* 350.—on ná manere, by no means.

Maner (n.) manour. *br.* maenor.

Manhad, manhed (n.) manhood.

Manjory (n.) feast. *v.* Mawngery.

Mank (v.) maim, mutilate. *o. b.* mark en. (*l.* manc-us; *ger.* mank, mutilated.)

Manlyk (adj.) manly.

Manrent (n.) obligation to support the chief or ally by force of arms.

Marbyr (n.) marble. *fr.* marbre.

Marschalle, Marschel, VI. l. 2003. VIII. l. 2856, seem steward of the household (*v.* Mare, great: skalk is servant in all the gothic languages; hence the word may be principal servant, and so different from marschal, master of the horse.)

Marchand, *fr.* (n.) merchant.

Marchandys (n.) merchandise.

Mare. (n.) A word which seems formerly to have signified the highest dignity; and as such we find it compounded in many names of Kings, etc. in various parts of the world. In the dawn of Scottish history it appears as a title of nobility, [*Chr. Pict. Ann. Ul.*] but being superseded in that acceptance by the introduction of other titles, it is almost obsolete in Scotland. In England it remains as the title of chief magis-

- trates of towns, though not without danger of being swallowed up by the *l.* major. But this word requires a dissertation, instead of a few lines in a glossary. *pers.* mir; *ger.* mar. *isl.* maor; *br.* maer, prince, lord, governor. (*as.* mære; *al.* maro; *sw.* mæer, möör, famous, illustrious.)
- Mare** (adj.) great. *ga.* ir. mor. *br.* arm. maur. *as.* mære. *ger.* mar. mer.
- Mare**, *as.* (adj.) greater, more. *isl.* meira. *sw.* al. *ger.* mer. *d.* b. meer.
- Mare** (adv.) more.
- Martyr** (n.) martyrdom, carnage, *gr.* μαρτυρία.
- Mást** (adj.) greatest, most. *mg.* maist-a. *as.* mast. *isl.* sw. mest.
- Mate** (adj.) broken-spirited, dejected. *pers.* b. mat. *sr.* *ger.* matt. *l.* matt-us.
- Mawcht** (n.) might, power. *mg.* maht-a. *as.* maht. *isl.* magt. *al.* maht. *ger.* macht.
- Mawment** (n.) idol; Mawmentry, idolatry; from Mahomet or Mohamet, the founder of the religion of the Turks or Saracens, whom the writers of the middle ages called pagans, paynims, idolaters, and God's enemies: and their imaginary idols were called mawments (or mawments) as being statues of Mohamet. On the other hand Ferishta, a Persian historian, calls the Portuguese intruders in India the idolaters of Europe.
- Mawngery** (n.) eating, feast on some great occasion. *fr.* mangeria.
- Mawvetalant** (n.) anger, malice. *o.* *fr.* mau-talent. *v.* Maltalent, *q.* id.
- Máweys** (n.) song thrush. *fr.* mauvis.
- Mawvitè** (n.) malice. *o.* *fr.* malvetie.
- Mede**, *as.* (n.) 1, meed, recompense. 2, meritorious service. *ger.* miete.
- Medful** (adj.) laudable, worthy of reward.
- Mayne** (v.) seems signify, or make known. *mg.* man; *as.* men-an; *isl.* mein-a; *sw.* men-a, think, mean. (*sw.* men public.)
- Meyne**, mene (adj.) intermediate.
- Meyre** (n.) sea. *v.* Mere, *q.* id.
- Mek** (adj.) meek.
- Mekyl**, mykil (adj.) great, much. *mg.* o. d. *isl.* mikil. *gr.* μεγαλ-η. *as.* micel. mucel. *al.* nichil. *sw.* myzla, magla.
- Mekyl** (adv.) much.
- Mel** (v.) speak. *mg.* mabl-can. *as.* mabl-an. *isl.* sw. mæl-a.
- Mellay** (v.) join in battle. *fr.* mal-er.
- Mellè** (n.) squabble, encounter. *fr.* melle.
- Memore** (n.) 1, memory. *l.* memoria. *fr.* (la) memoire. 2, memorial. *fr.* (le) memoire.
- Memoryale**, III. prol. 16, mindfully. *Q!*
- Menbrys** (pl. n.) members.
- Mene** (adj.) mediate.—mene tyme, mean time.
- Mene** (v.) bemoan, lament. *as.* men-an.
- Menak** (n.) (seems originally an adj. signifying human, manly.) manyness, dignity of a man, creditable appearance. It is now contr. to mens: when an invitation to an entertainment is not accepted, the inviter sometimes says, I have my meat and my mens. *isl.* manakapr. *mg.* manniak; *as.* mennisc, human.)
- Menyhè** (n.) body of men under a chief, leader, or master; so equivalent to retinue, army, family. *as.* mennie. *isl.* meingi. *o.* *fr.* megnie.
- Merchawns** (pl. n.) merchants.
- Mere**, *as.* al. (n.) sea. *mg.* marul. *isl.* mere. *ger.* b. *fr.* mer. *ga.* ir. muir. *br.* mor.
- Mere** (n.) march, limit, border. *pers.* mar. *as.* sw. mera. *b.* meer.—Hence Meresford the frontier frith, or frontier broad river, a name which has been applied to the Forth and Solway, and apparently to the Tweed and some others, and has occasioned great profusion of etymological conjecture.
- Mery** (adj.) faithful, effectual.
- Merke schot**, IX. l. 3247, seems the distance between the bow marks, which were shot at in the exercise of archery. *v.* Act of parliament in note to IX. l. 2338. *as.* b. merc; *ger.* mark, mark, boundary.
- Merle**, *fr.* (n.) blackbird. *l.* merul-a.
- Merowre** (n.) mirror.
- Merr** (v.) war, hinder. *as.* mer-an. *al.* b. merr-an.
- Messawnger** (n.) messenger.
- Mesurabil** (adj.) within measure, moderate.
- Measure**, *fr.* (n.) measures, moderation.—oure memoire, immoderately.
- Met**, : (v.) measure. *mg.* mit-an. *gr.* με-τρεω. *l.* met-ior. *as.* met-an. *isl.* met-a.
- Metane** (n.) VIII. l. 5401, *f.* iron gauntlet, or

mitten. v. *V. R.* and *Grose on armour*, p. 22.

Metē (adj.) *meet, proper*.

Metē, *as.* (n.) *meat, entertainment*. *mg.* *mat-s*.

Metē (v.) *meet*. *as.* *met-an*. *o.sw.* *myt-a*.

Me-thynk, *methinks*, *I think*. The v. is here used impersonally: and this seeming irregularity, which still remains in the English, is at least as old as the days of *Ulfila*, and seems to run through all the gothic languages. See some examples in *Junii Gloss. goth. vo.* *þagkʒan*.

Metyre (n.) *metre*.

Myddil (n. adj.) *middle*. *as. isl.* *middel*.

Midding, *as.* (n.) *dunghill*.

Myddis (n.) *middle*.

Mydlast (adj.) *middlemost, in the middle*.

Myis (pl. of *Mus*) *mice*. *as. isl.* *mys*.

Mykil (adj.) *great, much*. v. *Mekyl*, q. id.

Mylmare (n.) *millar*. *sw.* *mœlnare*.

Myn (adj.) *smaller, less*. *isl.* *minne*. *al. b.* *min*.

Mynowr (n.) *miner*. *fr.* *mineur*.

Mynt (v.) *aim, attempt*. *isl.* *myd-a*. *sw.* *maott-a*. *as.* *mynt-an*, *intend, propose*.

Myrakil (n.) *miracle*.

Myrk (adj.) *dark*. *isl.* *myrkr*, *myrk*. *sw.* *mœrk*.

Mys (n.) *harm, what is amiss*.

Mys is a prefix implying privation, negation, corruption, etc. *mg.* *missa*. *as. o.p.d.* *d.* *isl. sw. b. etc.* *mis*.

Mysdemyng (n.) *false judgment, calumny*.

Mysdoar (n.) *evil-doer*.

Mysken (v.) *not know, be ignorant of*.

Myslywyng (n.) *unbelief*. *as.* *lef-an*, *lyf-an*, *to believe*.

Myster, mystare (n.) *need*. *o.fr.* *mestier*.

Mystyr (impersonal v.)—*hym mystryd*, *he needed, or would need*.

Mystrow (v.) *disbelieve*. *isl.* *mistru-a*.

Mocht, mowcht (aux. v.) *might*. *al.* *mocht-a*.

Modyr, mudyr (n.) *mother*. *as. isl. sw. d.* *moder*. *al.* *muater, muoter, muder*. *ger.* *muter*.

Mon (aux. v.) *must*. *mg.* *mun-a*. *isl.* *mun*.

Moná, monè, monay (n.) *money*.

Mone, mwne (n.) *moon*. *mg. gr. o.sw.* *mana*. *as.* *mona*. *prec.* *mine*, as in *Aberdeen-shire*.

Moneth, mona (n.) *month*. *mg.* *menap*. *as.* *monap*. *o.p.d.* *monat*. *isl. sw.* *manad*.

Mony (adj.) *many*. *as.* *moneg, mænig*. *sw.* *monga*. (Many from *gr.* *μavakis* *few* / *Casaubon, Lemon*. These Hellenish etymologists should have also derived *mg.* *managai* *many* from their *gr.* *few*.)

More (adj.) *great*.—*Fergus more, Fergus the Great*. *o.eng.* *more op*, *great oath*. [*R. Glos.* p. 391, if there be no mistake.] v. *Mare*.

Morne (n.) *morrow, day following*.—*to-morne, tomorrow*. *mg.* *maurgin*. *o.p.d. isl.* *morgun*. *sw.* *morgon*. *ger.* *morgen*.

Mot, *as.* (aux. v.) *may*.

Movir (adj.) *seems gentle, mild, gracious*. *Q.* if the same with *mure* in *B. Harry*, p. 24, l. 40?

Mwde (n.) *mind, spirit*. *as. sw.* *mod*. *ger.* *mut*.

Mudyr (n.) *mother*. v. *Modyr*.

Mwld (n.) *earth*. *mg.* *muld-a*. *as. o.p.d. isl.* *mold*.

Multyre (n.) *multure, payment for grinding corn*. *l.* *molitur-a*.

Mwne (n.) *moon*. v. *Mone*, q. id.

Mwnk (n.) *monk*.

Mwre (n.) *moor, uncultivated ground* generally overgrown with heath. *as.* *mor*. *isl.* *moar*.

Murrawe, Murráwe, Murreve, Moray. I am not sure that it should ever be without the sound of *v*, as the ryme often requires, and as it was often written *Muref* and *Mureb*: but I was unwilling to mark it so, lest in attempting restoration, I should incur the charge of innovation.

Murthrys (v.) *murder*. *mg.* *maurpr-ʒan*.

Mute (v.) *speak*. (*sw.* *be-mot-a* *to declare*. *fr.* *mot word*. [*v. Barb.* p. 264, l. 60. *B. Harry*, p. 348, l. 26.]

Muth (adj.) *seems exhausted with fatigue*. *isl. sw.* *mod*. *ger.* *mude*. *al.* *muod-er*.

N

Na, ga. br. ir. (conj.) *than*.

Ná, ga. br. (conj.) *not*. *mg.* *ne, ni*. *pers.* *neh*. *gr. l.* *as. fr. ger. b. it.* *ne. ir. al.* *ni. isl. d. sw.* *nei*.

Ná, ga. br. as. (conj.) *nor*.

Ná (adj.) *no, none*.—*nakyn*, *no kind of*.

*Name, neme (v.) *repute, esteem*.
 Náne, *as.* (adj.) *no, none*.
 Nánys (n.) *nonce, purpose*. *Ch.* nones.
 Náwyne (v.) *navy, shipping*. Perhaps the final *ne* is an arbitrary addition, as in *Abyrnethyne, Dunkeldyn*.
 Náwys (adv.) *by no means*.
 Nede, *as.* (n.) *need, want*. *sw.* need.
 Neych (v.) *approach*. *mg.* nequh-a. *al.* nah-en.
 Neme (v.) *name, mention, repute*. v. Name.
 Nere (adj. prep. adv.) *near*.
 Nere-hand (prep.) *near*.
 Nere-hand (adv.) *near, almost*.
 Neyst, nest (adj.) *nearest, next*. *as.* neahst, nyest. *pers.* nazd. *d.* sw. *b.* naest.
 Neyst, next (prep. adv.) *next*.
 Nes (n.) *nose*. *as.* *d.* naese. *fr.* nez.
 Nes-thryllys (pl. n.) *nostrils*. *as.* nespyrlu.
 Nethyr (adj.) *lower*. *sw.* *b.* neder.
 New (n.) *fist*. *isl.* hnefe, nefl. *d.* nævg.
 Nevew, nevow, nevu (n.) 1, *grandson*. 2, *nephew*.
 Nychtyd (pret. impersonal v.) *drew to night*.
 Nynd (adj.) *ninth*. *mg.* niunda. *d.* niende.
 Nyt (pret. v.) *denied*. (*isl.* neit-a to deny.)
 Nobil (adj.) *noble*. *l.* nobil-is.
 Nocht, noucht (conj.) *not*. *as.* noht, nocht.
 Nocht-for-bi (conj.) *not for that, notwithstanding, nevertheless*. (*as.* by that, therefor.)
 Noy (v.) *annoy*. *o.b.* noy-en.
 Noyis (n.) *annoyance, damage*.
 Northyn (adj.) *of the north country*.
 Northwartis (adv.) *northward*.
 Norways, people of *Norway*.
 Nowmer (v.) *number, count*. *l.* numer-o.
 Nowmyr (n.) *number*. *l.* numer-us.
 Nowte (n.) *ox, oxen*. *isl.* *sw.* naut. *as.* neat.
 Nowbir (conj.) *neither*. *as.* nouber.
 Nwnry (n.) *nunnery*.
 Nwrys (n.) *nurse*. *fr.* nourrisse.
 Nwrys (v.) *nurse, nourish*. *fr.* [je] nourris.

O

O (prep.) *of, in*. *o.d.* *isl.* *sw.* a.
 Obedyentyary (n.) *suffragan under canonical obedience*.
 Obeyse, obese (v.) *obey*. *fr.* obeir.—Obey-sand, obedient, subject. *fr.* obeissant.

Oblyse; oblysyd, oblyst: . (v.) *oblige, subject*.
 Oblysyng (n.) *obligation*.
 Odyr (adj.) *other*. v. Opir, q. id.
 *Of (prep.) *through, from, by*.
 Offerand (n.) *oblation*. *fr.* offrande.
 Oftsysis (adv.) *oft-times, often*.
 Oyhlè (n.) *oil*. *mg.* alewe. *br.* olew. *d.* *b.* olie.
 Oyhnt (v.) *anoint*. *fr.* [il] oint.
 Oys (n.) *use, custom*. (v.) *use*.
 On-ane, onone (adv.) *anon, quickly*.
 Ony (adj.) *any*.—onykyn, *any kind of*.—onywys, *any way*. v. Kyn, Wyis.
 Onwalowyd (part.) *unfaded*. v. Walow.
 Optene (v.) *obtain*. *fr.* obten-ir.
 Or (adv. conj.) *ere, before*.
 Ordyr (n.) *order*.
 Ost, o, fr. (n.) *host, army*.
 Ostage, o, fr. (n.) *hostage*.
 Opir (adj.) *other, second, each other*. *mg.* anpar. *gr.* drep-os, érep-os, devrep-os. *sabine* etru. *as.* oper. *al.* opar. *ger.* *b.* ander. *o.d.* *isl.* annar, adra. *sw.* andra. *ir.* ga. dara. This seems the true gothic, gaelic, and greek numeral, *Second* being only in latin, and the languages deriving from it. v. Topir, Owpir.
 Owk (n.) *week*. *as.* uca, wuc. *o,sw.* uka. *d.* uga.
 Oure (adv. prep.) *over, opposite, beyond, after*.
 Oure-lard, over-lord, superior. v. Lard.
 Oure-gáne (adj.) *past*.
 Ourhale (v.) *enquire into, treat of*.
 Oure-man, *supreme ruler*. The name is now given to a *third arbiter*, chosen to decide between two, who differ in their judgement.
 Own (v.) *adorn*. *l.* orn-o.
 Ourtáne (part.) *overtaken*.
 Oworthort (adv.) *athwart*. *mod.* *sc.* athort.
 Owrtyrwe (n.) *turn upside down*. (*isl.* tyrv-a overwhelm.) so we say now *topsy-turvy*.
 Ouryhude (pret. v.) *went over, over-run*.
 *Out (adv.) *fully, completely*.
 Owth (prep.) *above, over*: so Umast uppermost, Forowth before, as we say *above and below* for the preceding and following parts of a book. (*as.* ophebban to extoll or raise up; upwita philosopher, *f.* as knowing above others. *sw.* utmer upper. v. Ihre

vo. Mer. *al. upha upon, over.*—p, f and b are often commutable.)

Owt-owre (prep.) *over, beyond.*

Out-tane (prep. or part. in the ablative absolute) *except.*

Outwart (adj.) *external.*

Owpir, oþir (conj.) *either. isl. andr.*

P

Pa (v.) *pay.*

Pade (n.) *frog. as. pad, pada. ger. b. padde. mod. sc. paddok, puddok.*

Page, fr. (n.) *boy, youth. pers. peik. gr. παῖς.*

*Pay (v.) *satisfy, content. b. pay-en.*

Pay (n.) *striking. (gr. πα-ω; br. pwyō to strike.)*

Payne (n.) *pain, attempt.*—did hys payne, used his utmost endeavour.

Pane (v.) *take pains, exert himself.*

Pape, fr. ger. b. (n.) *pope. l. pap-a. (gr. παππας father, and in Homer priest.)*

Parage, o, fr. (n.) *parentage, quality.*

Pare (n.) *pair. l. br. ger. isl. sw. d. par.*

Parify (v.) *make equal, compare.*

Parify (v.) *protect. fr. par-er.*

Parlement, fr. (n.) *parliament.*

Paroche (n.) *parish. l. parochia.*

Parsenere (n.) *partner.*

Partenary (n.) *partnership.*

Party (n.) *part. fr. parti.*—(adv.) *partly.*

Partles (adj.) *having no part, free.*

Parure (n.) *ornament, trimming. [v. Mat. Par. Vit. p. 63 and Gloss. vo. Paratura.]*

Pas, V. ix. Rub. *division of a book. v. R. Brunne, p. 157, l. 2; but in p. 175, l. 14, it has a different meaning.*

Pás, pásce, pask. *easter. gr. πασχα.*

Pawillown (n.) *pavilion. fr. pavillon.*

Peys, pes (n.) *piece.*

Pele (n.) is a fortification different from a castle. Some such now remaining in a ruinous state are called *Peels.*

Pelure (n.) seems *costly fur. (fr. pelure peeling, paring.)* it is also expl. *pearl* by *Hickes. g. as. p. 106. compare Murimuth, p. 89, Wals. Ypod. p. 512, and quotations in Warton, V. iii. p. lili.*

Penown (n.) *distinguishing badge in battle smaller than the banner.*

Pepil (n.) *people. br. pybl. Ch. peple.*

Per, l. (prep.) *by, by means of.*

Pere (n.) *peer, equal. l. par. o, fr. per.*

Perce, fr. (v.) *pierce.*

Perfay, by [my] *faith, truly. v. Fay.*

Perfyte (adj.) *perfect.*

Perfornyst (pret. v.) VIII. l. 5445, seems *accomplished, performed. v. Rud. vo.*

Perfurnist.

Persowne, 1, *person. 2, parson. l. person-a.*

Pes, pese (pl. n.) *peas. v. Peys.*

Pes, o, fr. (n.) *peace: homage, obedience.*

Pesybil (adj.) *peaceable.*

Pestilente, f. er. of the rubricator in VIII. xlii. for Pestilena.

Petè for Pitè (n.) *pity.*

Pete-pot (n.) *hole out of which peats (turfs) have been dug.*

Peth (n.) *path. as. pæþ.*

Pewere, powre (adj.) *poor. v. Powre.*

Piler, br. (n.) *pillar. fr. piliere.*

Pylgryne (n.) *pilgrim. fr. pelerin.*

Pylgrynage (n.) *pilgrimage.*

Pyne, b. (n.) *pain, punishment. as. pin. ga. pein. fr. peine. l. poen-a.*

Pyne, isl. *put in pain, punish. as. pin-an.*

Pypys and Townnys, VIII. l. 3591, seems *casks called pipes and tuns.*

Pystyl (n.) *epistle.*

Pyte (n.) *pit.*

Pytè (n.) *piety, also pity.*

Pyth (n.) *strength.*

*Play him, *recreate, amuse himself.*

Playnct (n.) *complaint. l. planct-us.*

Playne, plane, pleyne, planere (adj.) *full, ample, plenary. l. plen-us. o, fr. planiere.*

Playokis, IX. l. 588, is unknown to me, and f. corrupted. v. V. R.

Plat; plot: . (v.) *plait, fold.*

Plede (n.) *plea. (v.) plead.*

Pleyhnyd (pret. v.) *complained.*

Ples (v.) *please. Plesance, pleasure.*

Plodere (n.) *banger, mauler, fighter. (o, fr. plaud-er, bang, maul, etc.)*

Plw, pluch (n.) *plough. al. pluch.*

Plwyrnys (pl. n.) *plough-irons.*

Poynd, *seize and retain till ransomed. (as. pynd-an to shut up. b. poyntinghe exaction.)*

Poyntment VIII. l. 2947, seems *pointing out.*

Polaxys, VIII. l. 2528. f. *pole-axes.*

Ponyhè, poynyhè, poyhnè (n.) *skirmish, conflict.* o, fr. poignie. v. Barb. p. 333, l. 69.

Postule (v.) *elect* a person for bishop who is not in all points duly eligible. v. G. Douglas's Life, p. 5, note (u); and Keith, p. 13, note.

*Power, poware (n.) *army*, as we now say *forces.* o, fr. pouaire.—“levying powers.” Shakespeare.

Pownd, pund (n.) *goods seized and detained for a ransom.* v. Poynd.

Powre, pewere (adj.) *poor.* o, fr. pouer.

Poustè (n.) *power.* o, fr. poestè. Ch. postè.

Practyk (v.) *practise.* gr. παρτ-ω. fr. practiqu-er.

Pray (n.) *prey.* br. prait. isl. brad.

Pray (v.) *plunder, seize prey.*

Prayare (n.) *prayer.*

Preche, fr. *preach.* Prechour, *preacher.*

Prefe (v.) *prove, try.* v. Prewe, q. id.

Prek (v.) *prick, pierce, etc.* v. Pryk, q. id.

Pres (n.) *throng, heat of battle, war.*

Presand, presend (n.) *present, gift.*

Presown (n.) *prison.*

Presonare, presownè (n.) *prisoner.*

Prest, sw. (n.) *priest.* as. preost. fr. prestre.

Presthad, *priesthood.* as. preosthad.

Prewaly (adv.) *privately.*

Prewatè, priwatè (n.) *privacy.*

Prewè (adj.) *private, etc.* v. Pryvè, q. id.

Prewe (n.) *prove, demonstrate, try.* b. proev-on.

Pryk (v.) 1, *pierce.* 2, *gallop.* as. pricc-an.

Pryncehad (n.) *princely quality.*

Pris, br. sw. (n.) 1, *high estimation, glory, praise.* 2, *premium.* ger. preis.

Pris (adj.) *glorious.*

Prys (v.) *prize, award prizes.* fr. pris-er.

Prisownyd (part.) *imprisoned.*

Privatè (n.) *privacy.*

Pryvè (adj.) *private, retired, intimate, familiar.* fr. privé.

Prole, l. IX. l. 2827, *offspring.* It seems a word made for the sake of alliteration.

Promove (v.) *promote.* l. promov-eo.

Pro-nevw, *great grandson.* v. VIII. l. 370.

Propyrtè (n.) *property, propriety, meaning, close translation.* v. G. D. p. 10, l. 22.

Propone (v.) *propose.* l. propon-o.

Prowde (adj.) III. l. 1142, *powerful.* [In-

nes, p. 825.] (o, fr. prod, prud, preud frequently occur in *Fad.* V. ii. pp. 33, 86, 100, 127, and 134, where *probus* is equivalent to it in a l. translation: o, sw. prud magnificent.)

Prwf (n.) *proof.* br. prawf. isl. sw. prof.

Pwle (n.) *pool.* as. pul. br. pwll ditch.

Pund, v. Pownd and Poynd.

Pund, mg. as. isl. sw. d. (n.) *pound.*

Punis, fr. (v.) *punish.*

Puntytown (n.) *punishment.* l. punishment-e.

Purchas, purches (n.) *accident, something irregular.*

Purches (v.) *purchase, procure.*

Pure (adj.) *poor.* v. Powre, q. id.

Q

Queyne, quene (n.) *queen.* as. cwen. (mg. queins, quino; o, d. kun; isl. kuenn-a; al. kuen-a; ger. quen, woman, wife.)

Quell (v.) *kill.* as. cwell-an.

Qwentys, VII. l. 2706, *wiles, devices.* o, fr. cointes.

Qwere (n.) *quire of a church.*

Qwerele (n.) *complaint.* l. querel-a.

N.B. Quh is equivalent to wh of modern spelling. This being attended to, many words of uncouth appearance will be found to need no explanation. It is also to be observed, that the transcriber has sometimes inserted h after qu, where it is erroneous and redundant.

	mg.	as.	o, sw.	l.	
Quha,	quhas,	hwa;	huo,	quia,	} who:
quhay;	quho;		hua,	qui,	
			hue;	que;	
quhays;	quhis;	hwæs;	huars;	cujus;	whos:
quham;	quham-	hwam;	huem;	quem,	} whom
	ma;			quam;	

Quhare (adv.) *where.* mg. quhar. as. isl. sw. hwar.

Qwhat (pron.) *what, whatever.*

Quhatkyn, *what kind of.* v. Kyn.

Qwhawe, VIII. l. 5991. f. *quag-mire.* (sw. wæsa *slimy place.* as. b. wase *mud.*) v. Sc. Chr. V. ii. p. 834. (Julian Barnes has “a queach of bushes” which Skinner supposes “a quickset of bushes, locus arbusculis densis stipatus.” v. Skinner in *et. gen. and et. antiq.*)

Quhene, quheyn (adj.) *few*. *as.* hwene. *ger.* wenig. *b.* weynigh. in *mod. sc.* it is used exactly as the *eng.* *few*, prefixing the *sing. article a*, and sometimes also *wee (little)* *e.g.* a wee quhene, a very few; also, a gay quhene, a tolerable number, or quantity.
 Qwhete (n.) *wheat*. *mg.* quhait. *as.* hwæt.
 Quheþir, þe quheþir (conj.) 1, *whether*. 2, *wherefor*. 3, *however, notwithstanding*.
 Qwhile (n.) *time, fortune* (as we say *good times, bad times*). *mg.* quheil-a. *as.* hwil. (*br.* hwyl *health, disposition, progress.* hwylus *prosperous*.)
 Quhile (adj.) *late, deceased*. *mod. sc.* umquhil. (*isl. sw.* hwil-a *to be at rest*.)
 Quhil (adv.) *some time, formerly, at times*.
 Quhilk (pron.) *which, who*. *mg.* quhilik-a. *as.* hwilk.
 Quhill (conj.) *till*.
 Quhylum (adv.) *formerly*. *as.* hwilon.
 Qwhyte, IIII. xiii. Rub. for qwyte; *f.* er.
 Qwyk (adj.) *alive*. *as.* cwic. *isl.* kuik-r.
 Qwyt (adv.) *free, acquitted*. *isl.* kuitt-r.
 Qwyt (v.) *repay, requite*. *isl.* kuitt-a.
 Qwyte (n.) *acquittance*.
 Quit-clem (v.) *give up a claim*.
 Quod (pret. v.) *said*. *mg.* quap *pret. of quip-an*. *as.* cwæþe *pret. of cwæþ-an, cwoaþ-an*. *isl.* kuad *pret. of kued-a*.

R

Rad, *as.* o, d. *isl. sw.* (n.) *advice*. *b.* ræd.
 Rád, *as.* (pret. v.) *rode*. *isl.* reid.
 Ráde, *as.* (n.) *equestrian invasion*.
 Ráde, *fr.* (n.) *road for ships*. *b.* rede.
 Rad (adj.) *terrified*. *sw.* ræd. *d.* red.
 Raddoure (n.) *fear*. *isl.* hræde. *sw.* rædde.
 Raddoure, radure (n.) *anger, rigour*.
 Ragman (n.) *long piece of writing, f. corr. of l. pergamen-um parchment, as Charter from l. charta paper, either of which names were promiscuously applied to writings on parchment or on paper*.
 Rayk (n.) *walk, course, range*. *isl.* rak *path*. (*as.* rec-an; *isl.* reik-a; *ir.* rach-am, *to range about*.)
 Rakyn (v.) *reckon*. *mg.* rahn-an.
 Rakles (adj.) *reckless, careless*.
 Randown (n.) *gallop or run*. In II. c. xiv. it is applied to *flying in the air*. (*o, fr.* randon-er *to run or gallop*.)

Ráne, ráyne (n.) *tedious idle talk*.
 Rangale (n.) *mob*. *v.* Rud.
 Ransown (n.) *ransom*. *fr.* rançon.
 Ráp, *as.* (n.) *rope*. *mg.* raip *pr. rep.* o, d. reip. *isl. sw.* rep. *br.* raff.
 Rare (v.) *roar*. *as.* rar-an. *b.* reer-en.
 Ras, *as.* (pret. v.) 1, *rose*. 2, *began to make a figure*. *mg.* rais. *isl.* reis.
 Real, o, fr. (adj.) *royal*.
 Realtè, Reawtè, ryawtè (n.) 1, *royalty*. 2, *royal retinue*.
 Reaws (pl. n.) *royal personages*. o, fr. reaulx.
 Rebell (adj.) *rebellious*. *l.* rebell-is.
 Rebowris, at. *cross, unfortunately*. (o, fr. rebouts *repulse, rude denial*.)
 Recomfurt (part.) *comforted afresh*.
 Recownsalyd (part.) *reconciled*.
 Retowryd, VIII. l. 1592, *recurred*. perhaps it should have been *occurryd*.
 Recwveranse (n.) *recovery*.
 Red (n.) *advice*. *v.* Rad. q. id.
 Red (v.) *clear, disentangled*. *isl.* red-a.
 Rede; red: . (v.) *read*. *as.* ræd-an.
 Redact (part.) *reduced*. *l.* redact-us.
 Redy (adj.) *ready*. *as.* ræd. *al.* redie.
 Redy (v.) *make ready*.
 Redwne (v.) *redound*.
 Rafe (n.) *robbery*. *v.* Revery. q. id.
 *Refer (v.) *relate*. *l.* refer-o.
 Refrenyhè (v.) *restrain*. o, fr. refraign-er.
 Reft (pret. v.) *robbed*. *v.* Reve.
 Rafute (n.) *refuge*. *fr.* fuite *flight*.
 Regale (n.) *privilege now called regality*.
 Regne (v.) *reign*. *l.* regn-o.
 Rejosyd (part.) *rejoiced*.
 Rek (n.) *smoke*. *as.* rec. *isl.* reik-r.
 Rek (v.) *reach*. *mg.* rak-çan. *as.* ræc-an.
 Rekyn (v.) *reckon*. *v.* Rakyn. q. id.
 Rakles (adj.) *careless*. *as.* recceleas.
 Relefe (n.) 1, *relief*. 2, *v.* Warde.
 Releve, fr. (v.) 1, *raise, exalt, promote*. 2, *relieve the distressed*.
 Relyk (n.) *relic of a saint*.
 *Relygyown (n.) *religious foundation for a monastic order*.
 Remane (v.) *remain*. *l.* reman-eo.
 Remede, fr. (n.) *remedy*.
 Remede (v.) *heal, relieve*. *fr.* remedi-er.
 Reng (v.) *reign*. *mg.* reikin-on. *l.* regn-o.
 Repayre (v.) *return*. o, fr. repair-er.

*Reproŵe, repruŵe (v.) *reproach*. *fr.* re-prouv-er, in both senses.
 Requere, *fr.* (v.) *request*. *l.* requir-o.
 Rescours (n.) *rescue*. *fr.* recousse. (*o, fr.* rescour-er to assist.)
 Resemyl (v.) *resemble*.
 Reset (n.) *residence*. (*as.* seta inhabitant; setung occupation, possession.)
 Resowne (n.) *reason*.
 Ressayŵe (v.) *receive*.
 Retenw (n.) *retinue*. *o, fr.* retanne.
 Retowre (v.) *return*.
 Retrete (v.) *resume*. *fr.* [il] retrait.
 Rew (n.) *row* of houses, etc.—V. l. 859 it seems *town* or *village*, as *l.* vious is used in both senses. (*fr.* rue street.)
 Rewe (v.) *repent*. *as.* hryw-an. *ger.* reu-en.
 Revelynys, VIII. l. 4421, *shoes made of undressed hides with the hair on them, high-land brogs*. [*v.* Hume's *Hist. of Douglas*, p. 45.]
 Rewle (n. and v.) *rule*.
 Rewme (n.) *realm, kingdom*. *o, fr.* reaume.
 Rewth (n.) *repentance, sorrow with tenderness of heart*. *v.* Rewe.
 Reve; reft, revyd: . (v.) *rob, bereave*. *mg.* raub-gan. *l.* rap-lo, priv-o. *as.* reaf-an. *isl.* hreife.
 Revengeans (n.) *revenge, vengeance*.
 Rewere (n.) *robber, corsair, rover*.
 Revery (n.) *robbery*.
 Rewestyd (part.) VI. l. 1023, *clothed, seemingly with a change of dress suitable to the ceremony*.
 Rewyst (v.) *ravish*.—rewyist, VI. l. 872, *er.* for rewysit.
 Ryal (adj.) *royal*. Ryawtē (n.) *royalty*.
 Ribbalddāle (n.) *worthless class of people, rabble*. (*isl.* ribbalder *multitude of worthless people*: *mg.* dail *division, class*. *pers.* ruzal *mean, base*.)
 Rich (v.) *enrich*. *b.* ryck-en. *sw.* rik-ta.
 Rychtwis (adj.) *righteous*. *as.* rihtwis. *isl.* rettvis. *sw.* raetwis.
 Ryke (adj.) 1, *potent*. 2, *rich*. *mg.* reik-s. *as.* ryc. *isl.* rik-ur. *sw.* rik. *al.* rich. *ger.* reich.
 Ryn; ran: —. (v.) *run*. *mg.* *as.* *al.* rinn-an. *o, d.* *isl.* *o, sw.* rinn-a.
 Ryng, ryngn. (v.) *reign*. *v.* Reng, q. id.
 Rynk (n.) *course, ring, boundary of the*

course. *as.* hring. *al.* *isl.* hring. (In the sense of boundary it has become the name of several places on borders of shires, etc.)
 Ryot (v.) *destroy, ravage*. *b.* ruyt-en.
 Ryot, VII. l. 2584, *f. er.* for Rowt.
 Rype (v.) *search, examine, turn over*.
 Rys; ras, rās: rysyn. (v.) *rise*. *mg.* reis-an. *as.* ris-an *pref.* ras. *isl.* rys; reis:
 Ryve; ryvit: ryŵyn (v.) *rend, tear*. *isl.* ryf; reif: ryfen. *sw.* rifw-a. *o, d.* rup-o.
 Rod, *ir.* ga. (n.) *road*. (*br.* rhodio *to walk*.)
 Royd, rwyd (adj.) *rude, coarse*.
 Rollyd (part.) *enrolled*.
 Romans (n.) *history, relation of events real or imaginary*; now restricted to works of invention.
 Rone (n.) *as I am informed by the dealers in leather, sheep-skin dressed so as to appear like goat-skin*: but it may be doubted if that is the meaning in VIII. l. 4804. N.B. *ga.* ron *seal, sea-calf*. *sw.* rone *boar*.
 Rowme (n.) *room, clear space*. *mg.* rum-is. *as.* *isl.* *al.* rum.
 Rowme (n.) 1, *make room, clear a way*. 2, *enlarge*.
 Rownly (adv.) *largely, liberally*.
 Rowne (v.) *whisper*. *as.* run-ian. *isl.* run-a.
 Rowt (n.) *army*. *br.* rhawd. *o, fr.* route.
 Ruyhs [*rusche* M.S. C.] VIII. l. 2608, *drive*. *f.* fall.
 Rwd (n.) *cross*. *as.* rod. Junius in vo. *Rood* supposes it an *image of Christ on the cross*; but such explanation is inconsistent with his own quotations, to which hundreds of others might be added, all expressly bearing that Christ died on the *rwde*. *v.* Note IX. Prol. 4.
 Rwyd, royd (adj.) *rude, impolite*.
 Rwyschyd (part.) VIII. l. 3504, *seems driven*. (*br.* rhuso *to be stopped, to leap back*; *ruthro* *to rush upon*. *ga.* riusgam *to strike*.)
 Rwte (n.) *root*.

S

Sá, swá (conj. adv.) *so, consequently*. *mg.* swa, swe, swaei. *as.* *isl.* swa. *d.* saa.
 Sa (v.) *say, tell or say to*. *al.* *ger.* sag-en.
 Sacryd (part.) *consecrated*. *l.* sacrat-us.
 *Sad (adj.) *just, proper, serious*. *sw.* sedig. [*Serenius*.] *R. Brunne, P. Plowman, Ch.* use it so.

Saddile (n.) *saddle*. *as.* sadl. *sw.* b. sadel.
 Sal, sall, schal (aux. v.) *shall*. *v.* Schal.
 Salus, *l. o, fr.* (n.) *salutation*.
 Samyn (adv.) *together*. *mg.* saman.
 Sanct, saynet (n.) *saint*. *l.* sanct-us.
 Sand, VIII. l. 5414, *sent.* *f.* for rhyme.
 Sang, *mg.* *as.* al. *d.* *ger.* (n.) *song*. *isl.* saung-r.
 Sare (n.) *sore, pain*. *as.* *isl.* *sw.* sar.
 Sare, *as.* (adj.) *sore, excessive*. *isl.* *sw.* sar. *v.* Sow.
 Sare (adv.) *exceedingly, very much*. *b.* seer.
 Sary (adj.) *sorry, wretched*. *as.* sarig.
 Saw (n.) *speech, language, saying, story*. *as.* *isl.* sag-a.
 Saw; sew: sawyn (v.) *sow, scatter*. *mg.* sa-ian. *as.* saw; sew: sawen. *al.* sao; sew: *isl.* *sw.* sa. *l.* sat-us sowen (and Seia the goddess of sowing.)
 Saucht (part.) *reconciled, appeased*. *as.* saht.
 Sauchtynng (n.) *reconciliation*. *isl.* *sw.* ssett.
 —The code of laws for the government of the city of Edinburgh, which was drawn up in consequence of a dispute among the inhabitants being settled by the arbitration of K. James VI. is called the *Set* of the Town; and other towns in Scotland have adopted the word. [*Maitland's Hist. of Edinr.* p. 229.]
 Sawf (adj.) *safe, saved*. *fr.* sauf.
 Sauf (v.) *save, guard, preserve, respect*.
 Sauf, to sauf, *saving, except, without*.
 Sawftē (n.) *safety, salvation*.
 Sawld (pret. and part. of sell) *sold*. *as.* sald.
 Sawl, *as.* (n.) *soul*. *mg.* saiwal-a. *isl.* saal.
 Sawoure, sawyoure, salvioure (n.) *Saviour*.
 Scáth, scáyth (n.) *damage*. *v.* Skáth, q. id.
 Schaft, *ger.* b. (n.) *shaft*. *as.* sceaft. *sw.* d. skaft. *l.* scap-us.
 Schak (v.) *shake*. *as.* scac-an. *isl.* skak-a.
 Schal, sal (aux. v.) *shall*. *mg.* *isl.* *sw.* skal. *as.* sceal.
 Scháme (n.) *shame*. *as.* scame. *isl.* d. *sw.* skam.
 Scháme (v.) *put to shame*. *mg.* skam-a.
 Schank (n.) *leg*. *as.* scanc. *sw.* skank.
 Schape; schupe: — (v.) *make, create, form, prepare*. *mg.* *isl.* skap; scop: *as.* scype; sceop: *sw.* skap-a. *d.* skab-er.

Schare (pret. v.) *cut, sliced*. *v.* Schere.
 Scharp, b. (adj.) *sharp*. *as.* scearp. *isl.* skarp-r.
 Schaw (v.) *shew*. *as.* sceaw-an.
 Schaw (n.) *wood, grove*. *as.* scead. *br.* coed. *isl.* skog-r. *sw.* skog. *d.* skou.
 Schawde (adj.) *shallow*.
 Scháwe (v.) *shave*. *as.* scæf-an. *b.* schav-en.
 Schawaldowris, VIII. l. 4365 ("silvestres," *Sc. Chr.* V. ii. p. 316) seems *wanderers in the woods*, subsisting by hunting. "Shavaldres" occurs in *Knyghton*, col. 2535, which the learned glossarist thinks *Chevaliers*. (*ga.* sealgair *pr.* shalagar *hunter*. *isl.* skalalag *company of hunters*. Selgovæ, the ancient name of the people on the north side of the Solway firth. schaw and wald both signify *wood, forest*. It may mean *people absconding* from the pursuit of the English: so in *sw.* skogarmen *exiles, freebooters*, literally *wood-men*. *v.* Ihre, vo. Skog, Tang. *Prompt. parv.* expl. it *discursor, vagabundus*.)
 Scheld (n.) *shield*. *as.* scyld. *sw.* d. skiolde.
 Schene (v.) *shine*. *mg.* *isl.* skein-an. *as.* scin-an. *o.d.* skyn-a.
 Schene (adj.) *shining, bright*.
 Schepe (n.) *sheep*. *as.* scep. *b.* schæp.
 Schere (n.) *Sir*. *v.* Schir.
 Schere; share, schayre: schorn. (v.) *shear, cut, slice*. *as.* scer-an. *isl.* sker; skar:
 Schyltrum, VIII. l. 1699; a word of which the precise meaning seems unknown, if indeed it has not had more meanings than one: here it appears to be merely a *body of armed men*, though in other authors it seems to be an *army drawn up in a round form*. *cf.* *Barb.* p. 257 and *Th. de la More*, p. 594. also *R. Brun*, p. 305. *W. Hemingsford*, V. i. p. 163. *Holingshed* and other historians describing the battle of Falkirk in 1298.
 Schyp (n.) *ship*. *mg.* o.d. *isl.* skip. *as.* scip.
 Schir, Scyr, Syre, Sere (n.) *sir, lord*, anciently one of the greatest titles that could be given to any prince. *gothic of Rome in the days of St. Augustine* sihora. o.d. siar, sir. *isl.* serra, sir. *v.* Junii Gloss. goth. vo. arman. *Spelmanni Vita Ælfredi*, p. 118. *Hickes g. fr.* p. 98.

- Schyre (adj.) *clear, bright* (as a fire). *as.* scyre. *isl.* skir.
- Schyrrawe (n.) *shirref* now generally perverted to *sheriff*.
- Scho (pron.) *she*. *mg.* so. *as.* seo, heo. *o, sw.* su.
- Schone (pl. n.) *shoes*. *b.* schoen.
- Schort (adj.) *short*. *as.* sceort. *d.* sw. *b.* kort. *l.* curt-us.
- Schot (pret. v.) *pushed, etc.* v. Schut.
- Schot (n.) *shot*.
- Schotyng VIII. l. 5500. *f.* for schutyng.
- Schrywe (v.) *confess*. *as.* scryf-an.
- Schuld (aux. v.) *should*. *as.* sceold. *sw.* skulle.
- Schwne (v.) VIII. l. 6130; [soyne *MS.C*] seems *be oppressed with care or grief*. *B. Harry*, p. 166, l. 72, "sonyied," *cared*. *fr.* soign-er.—or it may be *shun, decline the battle*. *R. Brun* has "schonne."
- Schwpe (pret. v.) v. Schape.
- Schut; schot: schottyn. (v.) 1, *shoot, push*. 2, *rush*. *as.* sceot-an. *sw.* skiut-a.
- Sclandyr (v.) *slander*. *o, fr.* esclandir.
- Sclys (n.) *slice, splinter*. *ger.* schleisse.
- Scolere (n.) *scholar*. *fr.* escoliere.
- Scowre (n.) *score, number of twenty*.
- Se (conj.) *so*. v. Sâ.
- Se, *as.* al. (n.) 1, *sea*. 2, *tide river*. *o, d.* sae. *o, sw.* sæ.
- Se (n.) *see of a bishop*. v. Sege.
- Se; saw: sene, seyn. (v.) *see*. *as.* se-on. *sw.* se.
- Secudry, IV. c. vi. *er.* for Sucudry, q. v.
- Secund, secownd (adj.) *second*. *l.* secundus. v. Opir.
- Sed, *as.* (n.) *seed, posterity*. *sw.* b. sæd.
- Sege (n.) 1, *seat, throne, bishop's see*. 2, *siege*. *fr.* siege.
- Segyt (part.) *seated, placed, set*.
- Seimly (adj.) *seemly*. *isl.* sæmelig.
- Seke (v.) 1, *seek*. 2, *have recourse*. *as.* sec-an. *o, d.* sek-ia. *isl.* sæk-ia.
- Seke (adj.) *sick*. *Seknes*, *sickness*.
- Selcouth (adj.) *seldom known, strange*. *as.* sel-cup.
- Seldyn (adv.) *seldom*. *as.* seldon. *b.* selden.
- Sele (n.) *seal*. *br.* sel. *o, fr.* seel.
- Sele (v.) *seal*. *fr.* scell-er.
- Selfyn, selwyn (pron.) *self*. *mg.* silba, silbin, silban.
- Sem (v.) *seem*.
- Sembland (n.) *semblance, shew, appearance*. *fr.* semblant.
- Sembland, semblè, semlè (n.) *assembly*.
- Semly (adj.) *seemly*. v. Seimly.
- Sen, syne (conj.) *seeing that, since*: it seems merely the part. passive of *Se*, as the French use *vu*.
- Send; : . (n.) *send*. *isl.* sende; ;
- Sene (part. of *Se*) *seen*.
- Sene, VII. l. 2783, for syne, *then*.
- Sen-syne (adv.) *since, after that time*.
- Senyhè (n.) *synod*. *corr.* from *gr.* *συνεδος*; *so o, fr.* sennè. *Knox*, p. 79, *seingny*.
- Senyhè, V. l. 433, *distinguishing dress worn in battle*. *l.* sign-um. v. Blasown.
- Senyhowry (n.) *lordship, power*. *fr.* seigneurie.
- Sere (n.) *sir, lord*. v. Schir.
- Sere (adj.) *several*.
- Sergeand, VIII. l. 3756, a degree in military service. v. *Spelman*, p. 512.
- Sergis, VI. l. 1401, by the context must be *lamps*. (*fr.* *cierge torch, candle*.)
- Sermound (n.) *sermon*.
- *Serve (v.) *deserve*.
- Serwys (n.) *service*.
- Ses (v.) *put in possession*. (law term.)
- Ses (v.) *seize*.
- Ses (v.) *f.* er. for ces. *cease, leave off*.
- Sesowne (n.) *season, some time*.
- Set (conj.) *though, although*. *sw.* byt; and oansedt. *Seren*.
- Set (n.) *seat*. *mg.* sitl. *gr.* ἐδ-ος. *as.* setl.
- Set (n.) *snare for catching animals*. v. *Barb.* p. 55, l. 479. *as.* setung. *sw.* sat-a. *al.* seid. *b.* op-set. *l.* insidia. (*pers.* syed *chace, hunting*; also, the *prey or game*.)
- *Set (v.) *beset, way-lay*. *isl.* sw. sætt-a. *l.* insid-eo; insed-i:
- Set (v.) *give in lease*.
- Settis (imperative v.) *set ye*.
- Sew (pret. v.) *sowed*. v. Saw.
- Sevyn (adj.) *seven*. *mg.* sibun. *as.* seofon.
- Sevynd (adj.) *seventh*.
- Sex, *l.* al. *isl.* sw. d. (adj.) *six*. *mg.* saih. *gr.* ἑξ.
- Sext, *sixth*. Sexten, *sixteen, sixteenth*.
- Sexty, *sixty*.
- Sic (adj.) *such*. v. Swilk, q. id.

Side, *as.* (adj.) *long, reaching low.* *isl.* *slid-r.*

Syis (n.) *time, times.* (i.e. repetition of times, as *l.* vices and *fr.* fois.) *mg.* *sinþa.* *as.* *sibe.* It is mostly used in composition, e.g. *oftsyis*, *ánys*, *twyis*, *fyve*, *syis*, etc.

Syk, VIII. l. 3912, *marshy bottom with a small stream in it.* "*vallilutosum mare-sium.*" *Sc. Chr. V. ii. p. 311.* *as.* *sic*, *sich.*

Sykkyr (adj.) *secure, safe, sure.* *o. sw.* *siker.* *br.* *siccr.* *ger.* *sicher.*

Sylvyr (n.) 1, *silver.* 2, *money.* *o. d.* *isl.* *silfir.* *prec.* *silwir.* (So *fr.* *argent* and *sp.* *plata*, etc. signify *money*, as well as the metal, of which it was first made.)

Sympil (adj.) *simple, not noble.*

Syndry (adj.) *sundry, various.* *as.* *sind-rig.*

Syne (adv.) *then, afterwards.* *v.* *Sythyn.*

Syne (conj.) *since, seeing.* *v.* *Sen. q. id.*

Syne (conj.) *also, then.* (as distinguishing the clauses of a sentence.)

Syre (n.) *lord.* *v.* *Schir.* "*Lord and Syre.*" *V. prol. 32*, make tautology, a thing very common in antient compositions.

Sythy, *Schythia.* *Sytk,* *Scythian.*

Sythyn, syne (adv.) *then, afterwards.* *as.* *sibþan*, i. e. *after then.* *isl.* *seiona.*

Skayl (v.) *scatter, disperse, spread, spill.* *isl.* *sw.* *skil-ia.* *ga.* *sgaol-am* — *skayle*, VIII. l. 6524, *dispersed*, which seems irregular.

Skant (adj.) *scarce, insufficient.*

Skáth (n.) *damage.* *as.* *scápe.* *isl.* *skade.*

Scáth (v.) *injure.* *mg.* *skapþ-gan.* *as.* *scapþ-an.* *isl.* *sw.* *skad-a.* *al.* *scad-an.*

Skyll (n.) *reason, argument, motive, judgement.* *as.* *scyle.* *sw.* *skæl.* *d.* *skiel.*

Sla; slw, sleuch: slane, slayne. (v.) *slay, kill.* *as.* *slag-an*, *pret.* *sloh.* (*mg.* *slah-an*, *pret.* *sloh*: *isl.* *slæ*; *slø*: *b.* *sla*; *sloug*: *ge-slaghen.* *striks, beat*, the primary sense of the word.)

Slak (n.) *deep narrow valley.* *ga.* *glac.*

Slaw, *as.* (adj.) *slow.* *isl.* *slíar.*

Sle, sley (adj.) *sly.* *isl.* *slæg-r.* *sw.* *slæg.*

Slepe (n.) *sleep.* *mg.* *as.* *slep.* *b.* *slæp.*

Slepe (v.) *sleep.* *mg.* *as.* *slep-an.* *b.* *slæp-en.*

Sleuch (pret. v.) *slew.* *v.* *Sla.*

Slokyn (v.) 1, *extinguish fire.* 2, *quench thirst.* *isl.* *slokr.* *sw.* *slokn-a.*

Slw (pret. v.) *slew.* *v.* *Sla.*

Small folk, *people of the lower class*; also *weak and helpless people.*

Smate (pret. v.) *smote, struck.*

Smeth (adj.) *smooth.* *as.* *smep*, whence, according to Stow, the name of Smithfield.

Smyt (v.) *stain, pollute, contaminate.* *mg.* *smit-an.* *as.* *smitt-an.* *isl.* *sw.* *smet-a.*

Smyte (n.) *stain.*

Smore (v.) *smother.* *as.* *smor-an.* *b.* *smoor-en.*

Snaw, *as.* (n.) *snow.* *mg.* *snaiws.* *isl.* *snæ.*

Snell (adj.) *sharp, smart.* *as.* *b.* *snel.*

Sodane (adj.) *sudden.* *fr.* *soudain.*

Solempne, *l. b.* (adj.) *solemn.*

Son, sone, swn (adv.) *soon.* *mg.* *suns.* *as.* *sona.*

Son, sown, sun (n.) *sun.* *mg.* *sunn-o.* *as.* *al.* *sunne.* *prec.* *sune.* *ger.* *b.* *sonne.* *v.* *Sun.*

Sonownday, *Sunday.* *as.* *sunnan-dæg.*

Sow sare, VIII. l. 6236, a proverbial expression, of which I cannot give any satisfactory explanation, and shall not obtrude conjectures upon the reader.

Souk (v.) *suck.* *Ch.* *souke.*

Soume (n. and v.) *sum, number.*

Sowmond (v.) *summon.*

Sowne (adv.) *v.* *Son*, *q. id.*

Sowne (n.) *v.* *Son*, *Sun.*

Sowter (n.) *shoemaker.* *l.* *sutor.*

Spaynalyz, *people of Spain.* *sp.* *Espanoles.* *pr.* *espanyoles.*

Spaynyhð, *Spain, spanish.*

Spanysys, I. prol. 127, seems *flourishing* or *full blown flowers.* (*Ch.* "*spannishing*; *fr.* *espanouissement*, *the full blow of a flower.*" *v.* *Tyrowhitt.*)

Spar (v.) *fasten with bolts or bars*, which were made of spars of wood. *as.* *sparr-an.*

Spáte (n.) *flood.* *mod. sc.* restricts it to the *swelling of a river.*—*Q.* if in VII. l. 771, it ought to be spat (*spot*), which seems to answer better to the sense and the rhyme?

*Specyal (adj.) *intimate, friendly.*

Specyaltè (n.) *friendship.*

Sped, *as.* (n.) *speed, success, help.*

Sped; : (v.) *speed, prosper.* *as.* *sped-an.* (impersonal v.) *it is proper or needful.*

Spek; spak: spokyn (v.) *speak*. as. spec-an.
 Spek (n.) *speech*.
 Spell (v.) *tell, inform*. mg. spill-on. as. spell-ian. isl. sv. spial-a. o.ℓ. pell-o.
 Spell, as. (n.) *narrative, speech*.
 *Spend (v.) *bestow, employ, lose*. as. spend-an.
 Spensere (n.) *officer who distributes the provisions*. (mod. sc. spense, store-room.)
 Spere, as. b. al. (n.) 1, *spear*. br. arm. y-sper. 2. *officer carrying a spear*, e. g. VIII. l. 1751, IX. l. 1464, 3122.
 Spere (v.) *ask, enquire*. as. spyr-ian.
 Spy (v.) *lie in wait for*.
 Spyle (v.) *spoil, abuse, corrupt*. as. spill-an. isl. sv. spill-a. gr. σπιλω.
 Spows (v.) *épouse*.
 Spred (v.) *spread*. as. spred-an. d. spred-er.
 Spreth (n.) *prey, plunder*. br. prait. arm. preidh. isl. brad. l. præd-a. (ga. spreidh cattle. ir. spre cattle, wealth, marriage portion. v. Lhuyd. Vallancey, No. X. p. liv.)
 Spreth (v.) *take preys, plunder*.
 Sprewland (part.) *sprawling*.
 Spryngald Gaynyhè, VIII. l. 5505, "telo albalastri." Sc. Chr. V. li. p. 381. "shot of a crossbow." Hume's Hist. of Douglas, p. 72. Springald, o. fr. espingarde, a huge kind of crossbow, which shot javelins or large arrows called Gaynyhès. [v. Du Cange.]
 Spryte (v.) *spirit*. fr. e-sprit.
 Spurn (v.) *seems kick the ground, as a person slain in battle*. It is also often opposed to *spede*.
 Sqwyare (n.) *squire, gentleman not knighted*.
 Stábil, stáblis (v.) *establish, set*. l. stabil-io. o. fr. e-stabl-ir.
 Stable, VI. l. 1613 [staill, MS. H.] seems station, where the hunters placed themselves to kill the animals, which were driven in by the attendants. v. Spelman, vo. Stablestand.
 Stad, v. Sted.
 Stay (adj.) *steep*. b. steygh.
 Stal, isl. (pret. v.) *stole*. v. Steyle.
 Stále (n.) seems fortified position, or slight temporary camp, probably fenced with stakes and branches of trees: [v. Spelman, vo. Stallaria: and Grose's Provincial glos-

ary, vo. Stale.] also the men in it. v. Stable. cfr. VIII. l. 3767; IX. l. 811, with Barb. pp. 317, 45; 349, 25; and B. Harry, pp. 66, 78, 80, etc. In IX. l. 67, it is perhaps the same with "a Bastoil again the Forteres" in *Lel. V. l. p. 575*: and it seems to have also some other meanings. v. Pitcottie, pp. 49, 109, 301. Rud. vo. Stale. (ger. stall; b. stalle, position, safe place. o. fr. estale place, dwelling. ger. stall-en; b. stell-en, to dispose, place, set in order.)
 Stalwart (adj.) *strong*. (Hickes, g. as. p. 128 explains it *magnanimous, heart of steel*: and though four or five passages noted by Rud. in vo. seem to refuse that meaning, it must be remembered, that *wicht* is also applied to inanimate things, as castles, walls, etc.)
 Standyn (part.) *stood*.
 Standis (imperative v.) *stand ye*.
 Stáne (n.) *stone*. mg. stain-a. as. stan. o.ℓ. isl. al. stein. sv. sten.
 Stank (n.) *stagnant pool, or ditch*. ga. stang. arm. stanc. fr. e-stang.
 Stark, ger. sv. (adj.) *strong, robust, unshaken*. as. starc. isl. sterk-r. d. stærk.
 *State (n.) *station, dignity*.
 Sted (n.) *stead, horse*. as. isl. sted-a.
 Sted, as. al. d. (n.) *place*. mg. stad-a.
 Stad; sted: (v.) *situate, place*. l. statuo.
 Stedles (adj.) *without place, omnipresent*.
 Steyle; stal: stolyn (v.) *steal*. mg. stil-an. as. al. stal-an. isl. stel; stal:
 Stek (v.) 1, *adhere*. 2, *be fixed in*. as. stic-an. b. stek-en. ger. steck-en.
 Stek (v.) *stab*. v. Styk. q. id.
 Stek (v.) *close, shut up*. mod. sc. steek.
 Stent (v.) *extend, stretch out*. br. estyn.
 Stepil (n.) *steeple*. as. stypel. (l. stipul-a long stem of corn.)
 Sterap (n.) *stirrup*. isl. stig-reip, i.e. step-rope.
 Stere (v.) *govern*. mg. isl. stiur-an. as. styr-an.
 Stere (v.) *stir*. as. styr-ian.
 Stere, steryng (n.) *bustle, trouble, commotion*. as. sterung. (isl. styr, battle.)
 Stern, ger. b. prec. (n.) *star*. mg. stairn. as. steorra. isl. sv. stiarn-a.
 Start (pret. v.) *started, leaped*.

Styk, stek (v.) *stab.* *as.* stic-an. *sw.* stick-a.
ger. stech-en. *b.* stek-en. *ogr.* στιγ-ew.
o.l. stig-o.

Styth (adj.) *strong.* (*as.* stip *steady, austere.*)

Stole (n.) *seems an ornament hung on the priest's breast.* [*Coles's Dict.*] or *f.* the long robe called in *l.* orarium, *q.* *v.* in *Gloss.* to *Mat. Paris.*

Stony (v.) *astonish, confound.* *v.* Astonay.

Story (n.) *history.* *l.* historia. *it.* storia.

Stound (n.) *time, moment, or short space.* *as.* *o.d.* *d.* *ger.* *isl.* *sw.* stund.

Stowre (n.) *tumult, battle.* *o.d.* *isl.* styr. *o.fr.* e-stour.

Strá (n.) *straw.* *as.* stre. *sw.* strae.

Strayt (adj.) *strict.* *as.* stræc.

Strayte, IX. l. 1000, *narrow pass.* "arcto loco." *Sc. Chr.* V. ii. p. 414.

Strak (n.) *stroke, blow.* *ger.* streich.

Strak (pret. v.) *struck.*

Strawcht (adj.) *straight, in the shortest way.*

Strawcht (pret. v.) *v.* Stræk.

Strawngere (n.) *stranger.*

Stráwe (pret. v.) *strove.*

Stræk; strawcht: strekyt (v.) *stretch.* *as.* strec-an. *sw.* stræk-a. *b.* streck-en.

Strenth, streynth, strynth (n.) *strength.*

Stryk; strak: strykyn (v.) 1, *strike.* 2, *fight a battle.* 3, *anchor a ship, thereby striking the ground.*

Strynd, *as.* (n.) *offspring.* *Ch.* streene.

Stroy (v.) *destroy.* *it.* struggere.

Stud (pret. v.) *stood.*

Stuff (v.) 1, *fill, cram.* 2, *garrison a castle or town, man a ship.* *isl.* stuff-a. *l.* stip-o.

Stuff (n.) *men in a garrison, ship, etc.*

Stulth (n.) *stealth.* *sw.* stold. *d.* styld.

Styny (v.) *astonish, confound.* *v.* Astonay.

Sture (adj.) *austere, rough.* *ger.* stür.

Subdyt, subyet (adj.) *subject.* *l.* subdit-us, subject-us.

Subitane (adj.) *sudden.* *l.* subitane-us.

Succed (v.) *succeed.* *l.* succed-o.

Succudry (n.) *presumption, too great confidence in one's self.* *Ch.* surquedrie.

Sud (aux. v.) *should.* *b.* soude. *v.* Schuld.

Suddand (adj.) *sudden.*

Suffloyand (adj.) *sufficient.* *fr.* suffisant.

Sufficiance (n.) *sufficiency.* *fr.* suffisance.

Sujet, *fr.* (adj.) *subject.*

Sujowrnyng (n.) *sojourning, resting.*

Suld (aux. v.) *should.* *v.* Sud, Schuld.

Sum, *as.* *al.* (adj.) *some.* *mg.* sum-a.

Sumdele, *some part, somewhat.* *v.* Dele.

Summyre (n.) *summer.*

*Sun, *al.* *isl.* (n.) *son.* *mg.* sun-us. *as.* sun-a. *o.d.* *d.* *sw.* *ger.* *b.* son.

Sungyn (part.) *sung.* *isl.* *as.* sungen.

Swnles (adj.) *having no son.*

Swnownday (n.) *Sunday.* *as.* sunnandæg.

Supare (n.) *supper.* *br.* swpper.

Suppowale (n.) *support.* *o.fr.* apuyal. (*fr.* epaul-er *to prop, set the shoulders to.*)

Supprice, suprys (v.) *suppress.*

Surnowme, surnowne (n.) *surname.* *fr.* sur-nom.

Suspectlown (n.) *suspicion.*

Sute (adj.) *sweet, pleasant.* *sw.* *b.* soet.

Suth (n.) *truth.* *as.* soþ.

Suthfast (adj.) *established in the truth.*

Suttyle (adj.) *subtile.*

Swá (conj. adv.) *so, consequently.* *v.* Sá.

Swagyð (part.) *assuaged.*

Swayne, swan (n.) 1, *young man.* 2, *man of inferior rank.* *as.* swan. *o.d.* *isl.* suein.

Swake (n.) *blow with a sudden turn.* (*isl.* sueig-r bend, curve.)

Swelly (v.) *swallow.* *as.* swelg-an. *isl.* sueig-la.

Swelt (v.) *die.* *mg.* swilt-an. *as.* swelt-an.

Sword, *isl.* *sw.* *b.* (n.) sword. *as.* sweord.

Swere (v.) *swear.* *as.* swer-ian.

Swete, *as.* (adj.) *sweet.* *v.* Sute, *q.* id.

Swetheryke, *Sweden.*

Swyk (n.) *fraud, imposture.* *isl.* suik. *d.* suyg.

Swikful (adj.) *fraudulent.* *isl.* suikul.

Swilk (adj.) *such.* *mg.* swaleik. *as.* swylce.

Swyth (adj.) *quickly, rapidly.* *o.fr.* souel.

Swywe (v.) *have unlawful carnal connexion with.* (*isl.* suyl, *involò, candesco.*)

T

Tá (adj.) *first one of two.* Táne is a rapid pronunciation of Tá áne.

Tá, táy, tak; tuk: táne, takyn. (v.) *take.* *ogr.* ra-w, *in imperative* ra-e, *and* rā ap. *Homer.* *o.l.* tag-o. *isl.* tek; tok: *o.d.* *o.sw.* tak-a.—Tak on hand, undertake.—I tak on hand, I give you my word, I undertake for the truth.

Tabart, VIII. 1. 1956, *dress worn by knights over their armour, having their armorial bearings represented on it in embroidery*. *R. Brunne*, p. 280, relating the degradation of Balliol, says,

"His tabard is tome."

v. Blasowne and Senyhè, which seem the same: and Q. if not also the same with the Roman *Trabea* the dress of the Knights, and also of the Augurs, as the Tabart is now of the Heralds on solemn occasions. [v. *Tac. Annal. L. iii. c. 2. Servii Not. in Virg. Æn. L. vii. l. 187.*]

Tade, as. (n.) *load*.

Taylyè (v.) *bind an agreement by a*

Taylyhè (n.) *bond, indenture*, so called because duplicates are made, which have indentings, fr. *tailles*, answering to each other.

Tayntyd, V. 1. 5249, *f. attainted*.

Tayry (v.) 1, *tarry*. 2, *detain*.

Takyn, taknyng (n.) *token, sign*. mg. talkn. as. tacn, tacnunge. isl. takn, teikn.

Tald, tawld (pret. v. and part.) *told*. isl. pret. talde. as. part. talad.

Tale, made ná, VIII. 1. 8440, *made no account of, valued as nothing*.

Tale (n.) *tail*. as. tægl. isl. tagl.

Táne (adj. and part.) v. Tá.

Tary (v.) *distress, persecute*. gr. *reip-w*.

Taucht, *delivered, committed*. v. Beteche.

Tech (v.) *teach*. as. tæc-an.

Tey (v.) *tie, bind*. gr. *ðe-w*. as. ti-an.

Tenawndry (n.) *holding in lands*.

Tenawns (n.) *custody*.

Tend (adj.) *tenth*. isl. sw. tiund. d. b. tiende. (n.) *tithe*. mod. sc. teend.

Tendyr (adj.) *kind, compassionate, or as in mod. eng. tender-hearted*.

Tene (n.) *anger*. as. teon. (adj.) *angry*. (b. ten-en to anger.)

Terand (n.) *tyrant*.

Ternytè (n.) *corr. of Trinity*.

Teth (pl. n.) *teeth*. as. tep.

Thak (n.) *materials of a roof*, in mod. sc. restricted to a *covering of straw, heath, or the like*, as the modernized word *thatch* is understood in eng. as. þac. isl. þak. v. Thek.

Thankfully (adj.) *graciously, with good will*. (as. þancfull willing, well pleased. un-

þances unwilling.—Al oure unthankis, in spite of us all.)

The (n.) *thigh*. as. þegh. isl. al. þio.

Thefe, pl. thewys (n.) *thief*. as. þeof.

Thek (v.) *cover a building with a roof*. as. þecc-an. isl. þek. gr. *σrey-w*. l. teg-o.

Themys (pl. n.) *serfs, bond servants or slaves born on, and attached to, the land: also, the right of having such*. cfr. *Stene*, vo. Theme, and *Spelman*, vo. Team. (as. team offspring.)

Theologys (pl. n.) *theologues*.

Thew (n.) *manner, conduct*. as. þeaw.

Think (impersonal v.) v. Me-thynk..

Thyrl (v.) *pierce, penetrate*. as. þirlian.

Thole (v.) *suffer, permit, bear with*. mg. isl. þul-an. as. þol-ian. o.d. þol-a. This expressive word is discarded from mod. eng. to make way for *tolerate*, which comes from the same origin by the circuitous stages of gr. *ταλα-w*, o.d. tol-o and tul-o afterwards altered to toler-o, and the fr. tolerer. It survived the age of Chaucer.

Thochty (adj.) *thoughtful*.

Thowles, thowlys (adj.) *idle inclined*. (mod. sc. thawless, unactive, handless.)

Thra (adj.) *persevering, earnest, eager*. isl. þra-r. (o, sw. thra, desire.)

Thrang (n.) *throng, crowd*. as. þrang, þring.

Thraw (v.) *twist or pluck violently*. as. þraw-an.

Thrawe (n.) *short time, instant*. v. Rud.

Thre (adj.) *three*. mg. þrin-s. as. o.d. þry. sw. it. tre.

Threllage, threldwme (n.) *condition of a*

Threlle (n.) *slave*. as. isl. þræl. sw. d. træl.

Threte; : (v.) *compell, drive*. as. þreatian. isl. traud-a. (n.) *compulsion*.

Threttene (adj.) *thirteen*. as. þreottyne. o.d. isl. threttan.

Thretty (adj.) *thirty*. as. þrittig. isl. þria-tyu. sw. trettio.

Thryd (adj.) *third*. mg. þrid-ça. as. þridd-a. gr. *τριτ-os*.

Thryllage, thryldome, v. Threllage, q. id.

Thryis (adv.) *contr. of thre syis, thrice*.

Thrust (v.) *thrust, press, squeeze*. isl. þrist-a.

Throt (n.) *throat*. as. þrot.

Throwch, throucht (prep.) *through, by, by means of*.

Thwayng (n.) *thong*. as. þwang. isl. þueing.

Tyde (n.) *tide, time.* as. isl. *sw.* tid.
Tyde (v.) *betide, happen.* as. tid-an. isl. *sw.* tid-a.

Till, *mg.* o.d. isl. as. (prep.) *to* in all its meanings and uses. also *from*, as in VI. l. 2385 (*f.* improperly) and *with*, VII. l. 1042. As a prefix to the infinitive verb it occurs in *Ulfila*, Luk. vi. 7, where *Junius* is quite at a loss for a meaning to it.

Tympanys, VII. l. 1271, seem *hooks.* *Ordericus Vitalis*, relating a story apparently the same, has "*ferreis digitis.*"

Tyne; tynt : . (v.) *lose.* isl. tyne; tynde : tynd-ur.

Tynsale, tynsel (n.) *loss.*

Tyrand (n.) *tyrant.* ga. tiern. gr. *τυρανν-ος.* l. tyrann-us, all originally *chief* or *king*, as it is still in *ga.*

Tyrandyis, tyrandry (n.) *tyranny.*

Tysstyre, VI. l. 777, *case, cover.* l. test-a. *shell, pot, cask.*

Tyte; : . (v.) *pull, snatch.* b. tiid-en to draw.

Tyte (n.) *snatch.*

Tyte (adv.) *quickly.* (isl. adj. titt ready.)

Tythyng, tythand (n.) *tidings.* isl. tidende.

*To, VI. l. 823, *after.* f. er.

To (adv.) *too.* as. to. isl. til. ger. zu.

To (adv.) when preceding a verb, part. or adj. *quite, entirely, very.* v. VII. l. 3163, 3289. as. to, e.g. to-qwysan *to shake in pieces*; to-brocen, *quite broken*; to-fægen, *very glad.* gr. *χα.* ger. zu. v. *Wachter, prolegomena*, § v. *Tyrrohit* in *vo. Lel.* V. i. p. 568, l. 7.

Tofall (n.) *building annexed to the wall of a larger one.*

To-gyder (adv.) *together.* as. togædere.

Tulye, VI. l. 1481. It seems *harass with toil*; *f.* the same wjth "*tarveal fatigue.*" [*Ross*, p. 151 and *Gloss.*] Perhaps it is *er.* for *to kill*: *Platina*, p. 312 has "*peregrini necabantur.*"

Tomorne (adv.) *to morrow.* as. tomorgen.

Top-castellys, VII. l. 3274. v. *note*, and *Percy's Reliques*, V. ii. pp. 184, 185.

Tornement (n.) *tournament.*

Topir (adj.) *other, second.* v. *Opir*, q. id.

Towale (n.) *towel.* fr. *touaille.*

Towm (n.) *tomb.*

Townnys. v. Pypys.

Trad (n.) *track, course* in travelling or sailing. br. trawd. as. trode. o.d. isl. tradk. (*Cumberland. trod foot-path.*)

Trayne, trane (n.) *stratagem.* *Lel.* V. i. p. 540, treyne.

Trayst (adj.) *faithful, trusty.* isl. traust-r. *sw.* træst. ger. trost.

Tranowntyng, VIII. l. 3717, and v. V. R. It seems *stolen march, and apparently in the night.* cfr. *Barber*, pp. 148, 21; 389, 118; 418, 214; also 151, 45; *where* *traventing* apparently ought to be the same. *Travent* or *tranoint* in *B. Harry*, pp. 71, 209, 357, etc., seems a different word.

Trast, trayst (v.) *trust, confide.* isl. treyste. *sw.* træst-a. ger. trost-en.

Tratel (v.) *chatter, speak foolishly.* br. trydar. b. tater-en.

Tratowry (n.) *treachery.*

*Travel, trawale (n.) *labour.* fr. travail. (v.) *labour, take pains.* fr. travaill-er.

Tre (n.) 1, *tree.* 2, *timber.* mg. triu; as. trew; o.d. trie; isl. *sw.* træ, all in both senses.

Trene, treyn (adj.) *of tree, wooden.* as. treow-en.

Tresor, b. fr. (n.) *treasure.*

Tresown (n.) *treason, treachery.*

Trete, treyt (v.) *treat.*—also *entreat.*

Tretè (n.) *treaty.*—also *entreaty.*

Tretis (n.) *treatise.*—also *treaty.*

Trew, o, fr. (n.) *truce.*

Trewage (n.) *tribute*, i. e. price of trew, a say postage, carriage. o, fr. *truage.*

Trewyd (part.) *protected by a truce.*

Trewe (adj.) *true, faithful.* as. treowe.

Trewth (n.) *truth.* as. trywþ.

Trewsone (n.) *treason.*

Tryhyl (adj.) *triple.*

Tributere, tributary. fr. tributaire.

Trychery (n.) *trick, cheat.* fr. tricherie.

Tryst (n.) 1, *appointment to meet.* 2, *appointed meeting.*

Trow (v.) *believe, trust.* mg. trau-an. as. treow-ian. isl. tru-a. al. tru-en.

Trowys, *trust ye.*

Trowth (n.) 1, *truth.* 2, *belief.*

Trw (n.) *truce.* v. Trew, q. id.

Trump (v.) 1, *sound trumpets.* 2, VI. l. 178, *break wind backwards.*

Trwnsown, *truncheon, staff.* fr. tronçon.
 Tuk (pret v.) 1, took. 2, betook. v. Tá.
 Tumb (n.) *tomb.* gr. τυμβ-ος.
 Tume (adj.) *empty.* isl. tom-ur. sw. d. tom.
 Tung, as. (n.) *tongue.* mg. tugg-o. pr. tungo. isl. sw. tung-a. o.l. lingua.
 Twnykil (n.) *tunicle.* l. tunicul-a.
 Turne-pyk, *winding stair of the tower.*
 Turs (v.) *carry.*
 Twa, twá (adj.) *two.* mg. as. twa, twai. isl. prec. tua. sw. twa. b. twee.
 Twelf, as. (adj.) *twelve.* mg. twalif.
 Twentyd (adj.) *twentieth.*
 Twych (v.) *touch.*
 Twyne (adj.) *twain, two.* as. twegen.
 Twys (adv.) *twice.*

D

N.B. Words which have suffered no other change than putting Th for D need no explanation.

Dá (pl. pron.) *these.—also those.* mg. þai. pr. þe. as. þa.—*In mg. as. isl. and some other languages there is but one word for this and that, which accounts for þá being the pl. of both in sc. and hence the error of confounding these and those, which Scottish men sometimes fall into.*

Da, þai (pron.) *they.* Dair, *their.*

Dam, as. *them.* mg. þaim, þamma.—*It is common in sc. to use them in the singular, e.g. I luve them that luves me. In this they have no less a precedent than Ulfila, who in Luk. x. 16, has "þamma sand-gandin mik," him who sent me, or him sending me.*

Dan, mg. (adv.) *then.* as. þonne. isl. þa.

*Dan, mg. (conj.) *therefor, else, otherways, but that.*

Dare (pron.) *their.* Dairis, *theirs.*

Dare (adv.) *there.* mg. isl. þar.

Dare-out, *out of doors, outside.* Dare-til, *thereto.* Dare-eft, *thereafter.* Dare-for, *therefor.* Dare-by, *thereabouts.*

De is often prefixed to names, and generally (though not always) denotes the person to be the chief of his name, e.g. þe Brus, þe Douglae.

De, as. (pron.) *thce.* l. te. gr. τε.

Dè (pron.) *these, those.* v. Dá. .

Deyne (adv.) *thence.* v. Dyne.

Di (pron.) *thy.*

Dy, as. (conj.) *therefor.*

Didder, þidder (adv.) *thither.* as. þider.

Dyne (adv. of place and time) *thence.*

Dir (pl. pron.) *these.* P. Plowman. þer.—

Though Jonas in his Islandic grammar puts ille as l. for hann, hun, þad, which in the pl. have þeyr, þær, þaug, yet the examples adduced by Hickes at the bottom of the page shew, that it answers at least as well to the l. hic and eng. this. [Jonæ Gram. Isl. ap. Hickes, p. 44.]

Dus-gát (adv.) *in this manner.*

U or W vowel.

Ugsum (adj.) *horrible.* (as. og-a; o.l. isl. ugg-ur, *horror.* mg. og-an; o.l. isl. ugg-a, *to dread.*)

Umast, VIII. l. 4654, contr. of outhmast, uppermost. v. Outh, and V. R. of VIII. l. 4655.

Wmbeset (part.) *beset round about.* (isl. um, om; as. em, *about.*)

Wmbethought (part.) *duely considered, revolved in the mind.*

Wmqwhil (adv.) *sometimes.* (in mod. sc. it is an adj. *late, deceased.*)

Wnabayssyt (adj.) *undaunted.*

Wndyr (prep.) *under.* mg. undar.

Wndyrlowt (v.) *stoop, be subject.*

Wndyrlowt (adj.) *subject.* v. Lowte.

Wndyrstandyn (part.) *understood.*

*Wndone (part.) *explained, q. d. unlocked.*

Unfrend (n.) *enemy.* (So l. inimicus slightly altered from in-amicus.)

Unleful (adj.) *unlawful.* v. Leful.

Unmoderly (adj.) *unkindly.*

Wnyholdyn (part.) *not yielded.*

Wpset (n.) *insurrection, mutiny.* sw. upp-sat. isl. upsteit, uspekt.

Wptáne (part.) *taken possession of.*

Ure (n.) *luck, as we say good luck, bad luck; but without any addition generally understood of good fortune.* arm. o.fr. eur (*retained in fr. bonheur, malheur, which etymologists derive from heure hour, as if the words signified metaphorically good hour, bad hour: whereas the meaning is obvious and simple without any metaphor.*)

*Us (n. and v.) *use.*

Utraly (adv.) *utterly, entirely.*

Uþir (adj.) *other, second*: for Oþir, q. v.

V or W.

Wayage (n.) *journey by land or water.* fr. *voiage.* l. *viagi-um.*

Wake (v.) *be unoccupied.* l. *vac-o.*

Vaknyd (part.) *roused.* v. Waknyd, q. id.

Val, fr. (n.) *valley.* l. *vall-is.*

Wale (n.) *veil.* l. *vel-um.*

Wangyle (n.) *contr. of evangyle. gospel.*

Wantage (n.) *advantage.* it. *vantaggio.*

Warray (adj.) *true.* v. Werray, q. id.

Waward (n.) *vanguard, first division of an army.* fr. *avant-garde.* l. *b. ante-gard-a.*

Wencus (v.) *vanquish.* v. Wincus, q. id.

Venenows (adj.) *venomous.* l. *venenos-us.*

Wenym, venowme (n.) *venom, poison.* l. *venen-um.* fr. *venin.* b. *venyn.*

Werown (v.) *surround.* fr. *environn-er.*

Wera (adj.) *true, real.* l. *ver-us.* o. fr. *veraie.*

Wers (n.) *verse.* also pl. *verses.* l. *vers-us.*

Vertue (n.) *virtue, valour, force, capacity, judicious management.* l. *virtus, which, some say, ought to be written vertus, has all these meanings.* fr. *vertu.*

Weschelle, Wessayle (n.) *vessel, vessels.*

Wyandowr, good, IX. l. 1180, seems *one who lives or feeds well.* (fr. *viand-er to feed.*

Ch. in the description of the Frankelēin has "viended," *well supplied with meat.*)

Vylaus, VII. l. 1796, seems *vile, villainous, or f. fierce.* l. *vil-is vile.* isl. *vill fierce.*

Vincus (v.) *vanquish.* v. Wyn, whence this seems derived through the medium of the l. *vinc-o.*

Vyntyr (n.) 1, *winter.* 2, *year.* v. Wyntyr.

Vysdwme (n.) *wisdom.* isl. *visdom-r.*

Vyse, bowys of, VIII. l. 4229. Q. if *bows worked by screws?* (fr. *vis screw.*)

Wysyd (v.) *visit.*

Wyttalys (pl. n.) *victuals.*

Voce, l. with vitiated sound (n.) *voice.*

Vod (n.) *wood, forest.* isl. *vid.* v. Wod.

Wrát (pret. v.) VII. l. 2177, *wrote.*

Wult (n.) *countenance.* mg. *wlaits.* l. *vult-us.*

W consonant.

Wá (n.) *wo, sorrow.* as. *wa, wæ.* (mg. *wai*; prec. *we*; isl. *va*, interjection of grief.)

Wá (adj.) *woful.* as. *waa.*

Wace, IX. l. 2171, corr. for *was.*

Wách (n.) *watch, watchman.* as. *wæccere.*

Wadand, VIII. l. 6311, *fearful.* v. V. R. (ir. *uath fear.*)

Wageowr (n.) *hireling, mercenary.*

Wayd (v.) *wade in water, etc.*

Wayt, wate (v.) *hunt, pursue, persecute.* isl. *veit-a.* sw. *wed-a.* ger. *weid-en.*

Wayth (n.) *wandering, roving.* as. *wape.*

Wake (v.) *wander.* isl. *vack-a.* l. *vag-or.*

Wakyn; waknyd: (v.) *awake, rouse.* isl. *wakn-a.*

Walcommying (n.) *wellcome.*

Wald (aux. v.) *would.*—Sometimes the principal verb is suppressed, e.g. VI. l. 2097, where *recover, reclaim*, or the like is understood; VIII. l. 4778, where *proceed* seems wanting. as. *walde* which *Hickes* [g. as. p. 94] thinks a Danish corruption of *wolde*.

Walde (v.) *wield, manage, govern.* mg. *al.* *wald-an.* as. *weald-an.* isl. *vald-a.* sw. *wald-a.*

Walow (v.) *wither.* as. *wealow-ian.* Cum-berland *dwallow.*

Wáme (n.) *womb, belly.* mg. *wamb-a.* as. *wæmb.* isl. *væmb.*—Gret *wáme*, *big bellied, pregnant.*

Wan (pret. v.) v. Wyn.

Wanlas, III. l. 510. VII. l. 446. d. *last crime, fraud.* If this is the word, "at the wanlas" will mean *innocently.* (mg. *wan*; isl. *van*, *deficiency, privation.* ir. *gan with-out.* br. *inseparable prep. an*; and gr. *a*, *av*, signifying *privation.*)

Wanwyt (n.) *want of knowledge.* isl. *van-vitska.* b. *wanwete.*

Wapyn, pl. *wapnys* (n.) *weapon.* mg. *pl.* *wepna.* as. *wepn.* o. d. isl. *vapn.* sw. *wapn.*

War, sw. ger. (subst. v.) *were.* as. *wær-on.* al. *waran.* o. d. *waru.*

Warand (v.) *protect.* as. *waren-ian.* isl. *ver-ia.* fr. *garant-ir.*

Warand (n.) *shelter, protection, custody.*

Ward, sw. (n.) *keeping, custody.* as. *weard.* isl. *vard.* fr. *garde.* Warde and Relefe, VI. Prol. 21. The first is *the custody of a minor by his over-lord*; and the other is *a fine paid by him when he comes of age, in consideration of being then put in possession*

- of his lands. v. *Skene* vo. Varda, Relevium.
- Wardropare (n.) *keeper of the wardrobe.*
- Ware (adj.) *cautious, knowing.* as. wær. isl. var. sw. war.
- Ware (adj.) *worse.* mg. wars, wairsiza. as. wærra. isl. vairs, verr. sw. warr, wærre.
- Ware (v.) *look well to, take care of.* isl. ver; varde: sw. war-a.
- Warysown (n.) *reward.* o, fr. guerredon. *Prompt. parv.* explains it *donativum, possessio.*
- World (n.) *world.* isl. verold. sw. werald.
- Warne (v.) VI. l. 490, *guard against.* sw. warn-a.
- Warnys (v.) *provide, garnish, furnish.* al. uarn-on. fr. garn-ir.
- Warp (v.) *throw.* mg. wairp-an. as. weorp-an. isl. varp-a. b. werp-en.
- Warray (v.) *make war upon.* v. Werray, q. id.
- Wart in composition of adverbs is the same with *ward* in *mod. eng.* e. g. *inward* *inward*, *utward* *outward*. mg. wairps. as. weard. isl. vert.
- Wat, as. sw. (adj.) *wet.* d. vaad.
- Wat (v.) *know.* v. Wit, q. id.
- Wate. v. Wayt, q. id.
- Wattyr (n.) 1, *water.* 2, *river.*
- We, wey (adj.) *small, little.* b. weinigh.
- Wede (v.) *rage, proceed furiously.* as. wed-an.
- Weddyr (n.) 1, *weather.* 2, *wind.* as. weder, weþer. isl. veþur. sw. wæder. b. weder.
- Wedow (n.) *widow.* mg. widuwo. as. weodew. b. weduwe. br. gweddw.
- Wedowhede (n.) *widowhood.*
- Weylle (adv.) *well.* v. Well.
- Weyng (n.) *wing.* isl. vænge.
- Well, wele (adv.) *prefixed to adjectives, very* (as fr. bien.) mg. filu.—“Engelond ys a wel god lond.” *R. Gloc.* l. 1.
- Welle (n.) *well-being, prosperity.*
- Welle-willand (n.) *well-wisher.* as. wel-willend.
- Welth (n.) *wellfare.* in *mod. eng.* *riches*; *mod. sc.* *abundance of anything.*
- Wemen (pl. n.) *women.*
- Wen (v.) *believe, expect.* mg. weng-an. as. wen-an.
- Wench (n.) *woman*; now a term of reproach. (as. wencle *ancilla, filia.*)
- Wend (v.) *go.* The etymologists derive this word from one signifying *turn* or *wind*.
- *Went (part.) *gone.* v. Gá.
- Werd (n.) 1, *fate, destiny.* 2, sometimes *prophecy.* as. weord, wyrd.—Werd systrys, VI. l. 1864, *prophetic women.*
- Wers (n.) 1, *war.* 2, also *battle.* (as l. bellum.) as. ger. wer. o.b. warre. fr. guerre.
- Were (n.) *doubt.*
- Were (adj. adv.) *worse.* v. Ware and Wers.
- Were (v.) *wear.* cs. wer-an.
- Werelike (adj.) *warlike.*
- Wery (adj.) *weary.* as. werig.
- Wery (v.) *worry.* ger. wurg-en.
- Werk, o.d. sw. ger. b. (n.) *work.* as. weorc. isl. verk.
- Werray (v.) *make war on, carry on war.* fr. guerroy-er.
- Wers (adj.) *worse.* as. al. wirs. v. Ware.
- Werslete (n.) VI. l. 1614. [Breslet in *M.S.C.*] f. er. for *Corslet*, a light kind of armour for the body, such as might be proper to wear in hunting. [*Grose on armour*, p. 21.]
- Werst, as. sw. (adj.) *worst.*
- Werth (n.) *wrath.* v. Wreth, q. id.
- Wes (subst. v.) *was.*
- Wethy (n.) *band, cord, halter*, which being originally made of flexible branches of trees, the word is also applied to such branches. as. wipþe. o.b. wede. ger. wette. (mg. wip-an to tie.)
- Weve (v.) *weave.* as. al. wef-an. isl. wef-a. b. wev-en. ger. web-en.
- Wycht (adj.) 1, *full of life, vigorous, brave.* 2, *strong* applied even to inanimate things. isl. viig-ur. sw. wiger, wig. l. veget-us. (veg-eo, vig-eo *I am wicht*; of which family there are many words in l. though perhaps not all that Mr. Callander has pressed into the service.) [*Scot. Poems*, pp. 20, 160.]
- Wife, wiwe (n.) *woman.* 2, *married woman.* as. sw. wif.
- Wyis, v. Wys, q. id.
- Wykyd (adj.) *wicked, cruel, boisterous.*
- Wilful (adj.) *full of will, willing.* (not as now, obstinate or perverse.)

*Will (aux. v.) *be accustomed, make a practice of.* v. IX. l. 1499.

Will, *sw.* (adj.) *lost in error, uncertain how to proceed, ignorant of the way.* isl. vill-ur.

Wynpil (n.) *ornament for a lady's head, of which there are contradictory descriptions.* (b. wimpel; o, fr. guimpe, veil.)

Wyn; wan: wonnyn. (v.) *conquer, acquire, gain, win, obtain, get in, out, to.* as. al. winn-an. o, d. isl. vin; van: *sw.* winn-a. ger. b. winn-en. (l. vinc-o conquer.)

Wynd (n.) *narrow street.*

Wyntyr (n.) 1, *winter*, 2, *year*, the greatest part being put for the whole, whence this mode of reckoning prevailed among all the nations in high latitudes. Even among the Greenlanders, a people totally unconnected with any European nation, *okiok* is *winter* and *year*. [Crantz's account of Greenland, 8vo. 1767, V. i. p. 220.] For a similar reason the southern nations computed by summers. [v. Virg. *Æn.* i. l. ult.] mg. wintrus.

Wyrk; wrocht: (v.) *work.* mg. waurk-gan. as. wirc-an. isl. verk-a.

Wyrchyp (n.) *manhood, dignity.* (mg. wair man.)

Worry (v.) *worry.* v. Wery, q. id.

Wys, wyis (n.) *guise, manner, form.* as. wise. *sw.* al. wis. isl. vis-a. b. wyze.

Wys (adj.) *wise, knowing.* as. al. *sw.* wis.

Wyst; : (v.) *know.* as. wist-an.

Wyt, wat; wyst: wyttyn. (v.) 1, *know, observe*, 2, *inform.* as. wit-an, wat-an. isl. vit-a. *sw.* wet-a. (N.B. The pret. on the authority of Junii Etymol. vo. Wist.)

Wyt, wyting (n.) *knowledge, information.*

Wythhald (v.) *withhold, detain.* (mg. wipra; as. wip, wiper; isl. vid, vidur, against.)

Wyth-owtyn (prep.) *without.* as. wiput-an.

Wythsay (v.) *say against.* v. Wythhald.

Wyth-pi (conj.) *with this, on condition that.*

Wytyr (v.) *make known, inform.* *sw.* witr-a.

Wittyly (adv.) *wisely.*

Wytytyng (n.) *knowledge.*

Wywe (n.) *woman, wife.* v. Wife.

Wod, as. (n.) *wood.* isl. vid. b. woud.

Wod, as. (adj.) *mad, furious.* mg. wods.

Wok (n.) *week.* as. wnc, weoc, uca. o, *sw.* uka. ger. woche. v. Owk.

Won (v.) *dwell, reside.* as. wun-ian. ger. won-en.

Wond, mg. ger. (n.) *wound.* as. wund. b. wonde.

Wond (v.) *wound.* mg. ga-wond-an. b. wond-en.

Wondyre (n.) *wonder.*

Wonnyn (part.) *won, etc.* v. Wyn.

Wonnyng (n.) *habitation.* as. wunung.

Worth (subst. v.) 1, *become*, 2, *increase*, *wax.* mg. wairþ-an. as. weorþ-an. isl. verd-a.

Worth (impersonal v.) e. g. hym worthy, it became necessary for him, or he behooved. it worthis, it is necessary.

Wot (v.) *know.* as. wut-an.

Wown (n.) *wont, custom.* as. wuna. isl. vande.

Wowne (adj.) *wont, accustomed.*

Wrak (n.) *destruction, vengeance.* (mg. wrak-a persecution.)

Wrang, *sw.* (adj.) *wrong, unjust.*

Wrang (n.) *wrong, injury.* as. wrange.

Wrang (v.) *wrong, injure.* *sw.* wrang-a.

Wrangwis, *sw.* (adj.) *wrongous.*

Wrate (pret. v.) *wrote.*

Wrath (adj.) *wroth, enraged.* as. ræþ. *sw.* wred. (as. wrap-ian to be enraged.)

Wreth (n.) *wrath.* as. wræþ. *sw.* wrede. isl. reide, with which agrees mod. sc. red-wud mad with rage.

Wryth (v.) *distort the body in rage.* as. wriþ-an. *sw.* wrid-a.

Wrytys (pl. n.) *writings, still used in sc. law language.*

Wroth IX. prol. 23, seems corr. v. V. R.

Wroucht (part.) *made, created.* mg. waurþ-ans.

Y consonant.

Ya, yha (adv.) *yea.* mg. ça, çai. br. ie.

Yhald (pret. v.) *yielded.* v. Yheld.

Yharn (v.) *desire eagerly.* mp. gairn-an. as. georn-ian.

Yhate, yhet, yet (n.) *gate.* as. geat. isl. oþ. gat.

Yhed, yheyd, yhud (pret. v.) *went.* v. Gá.

Yheld; yhald: yholdyn. (v.) *yield, surrender.* mg. gild-a. isl. gæld; gallt:

Yhemsale (n.) *keeping, charge, custody.* isl. geimsala. (as. gem-an to keep.)

Yherne (ad.,) *eager, keen, earnest.* as. georn.
isl. giarn. ger. gern.

Yere (sing. and pl. n.) *year, years.* mg. ger.
as. ger.

Yhyng (adj.) *young.* as. ing, which added
to names signified children or posterity of
the persons named.

Yhit (adv. conj.) *yet; moreover.* as. git.

Yholdyn (part.) *yielded.* v. Yheld.

Yhone (adj.) *yon, yonder, those at distance.*
(mg. adv. *gaird, thither, to yonder place.*)

Yhong (adj.) *young.* b. iong.

Yhouthade, youthhed (n.) *youth.*

Yhud (pret. v.) *went.* v. Gá.

Yhule (n.) *Christmas.*

Yhwman (n.) *yeoman.*

Words of doubtful or unknown Meaning,

*which are also in their alphabetical order in the Glossary, with references to the
places where they occur.*

Ayre
Awaland
Awaymentis
Barne hors
Beris bynd
Bowstowre
Brandreth
Brwhs
Devore
Dissawara

Dowre
Ententymment
Fald
Ferraris
Frature
Greis
Har
Hart
Hemmynys
Hysayle

Ild
Kybill
Layne
Lykyn
Metane
Movir
Playokis
Qwhawe
Rone
Rwhys

Schyltrum
Schwne
Sow sare
Tympanys
Tohile
Tranowntyng
Vylaus
Vyse
Wanlas
Werslete

The following Holydays are used by Wyntown as Dates.

ALHALLOWMAS (or Day of All Saints),	1st November.
ST. AMBROSE,	4th April.
ST. ANDREW,	30th November.
ANNUNCIATION, or LADY DAY,	25th March.
*ASCENSION,	40 days after Easter.
ASSUMPTION OF THE VIRGIN, or LADY DAY,	15th August.
CANDYLMES, or PURIFICATION OF THE VIRGIN,	2d February.
CIRCUMCISION,	1st January.
CONCEPTION OF THE VIRGIN,	8th December.
*GOOD FRIDAY,	Friday before Easter.
LADY DAY, or ANNUNCIATION,	25th March.
LADY DAY, or ASSUMPTION,	15th August.
LAMMAS (contracted from <i>St. Peter ad vincula mass</i>),	1st August.
ST. LAURENCE,	10th August.
*LENTYNE (LENT) begins on the Wednesday preceding Quadregesima, which is the sixth Sunday before Easter.	
ST. MARGRET THE QUEEN'S TRANSLATION,	19th June
ST. MARGRET THE MADYN,	20th July.
MARTINMES,	11th November.
MARY MAGDALEN,	22d July.
NATIVITY OF THE VIRGIN,	8th September.
*PALM SUNDAY,	Sunday before Easter.
*PAS or PASK,	Easter,
which is the Sunday after the first full moon, which happens next after the 21st of March. When the full moon falls on Sunday, Easter is the Sunday following.	
PETRYMES (Day of St. Peter and St. Paul),	29th June
RWD DAY (Exaltation of the Holy Cross),	14th September.
ST. THOMAS,	29th December.
*TRINITY SUNDAY,	eight weeks after Easter.
*WHITSUNDAY,	seven weeks after Easter.
YULE (CHRISTMAS),	25th December.

* Those marked thus are moveable, and their time is regulated by Easter.

N.B.—Wyntown begins the year on the twenty-fifth day of March. See the note on Book IX. page 51, line 1307.

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